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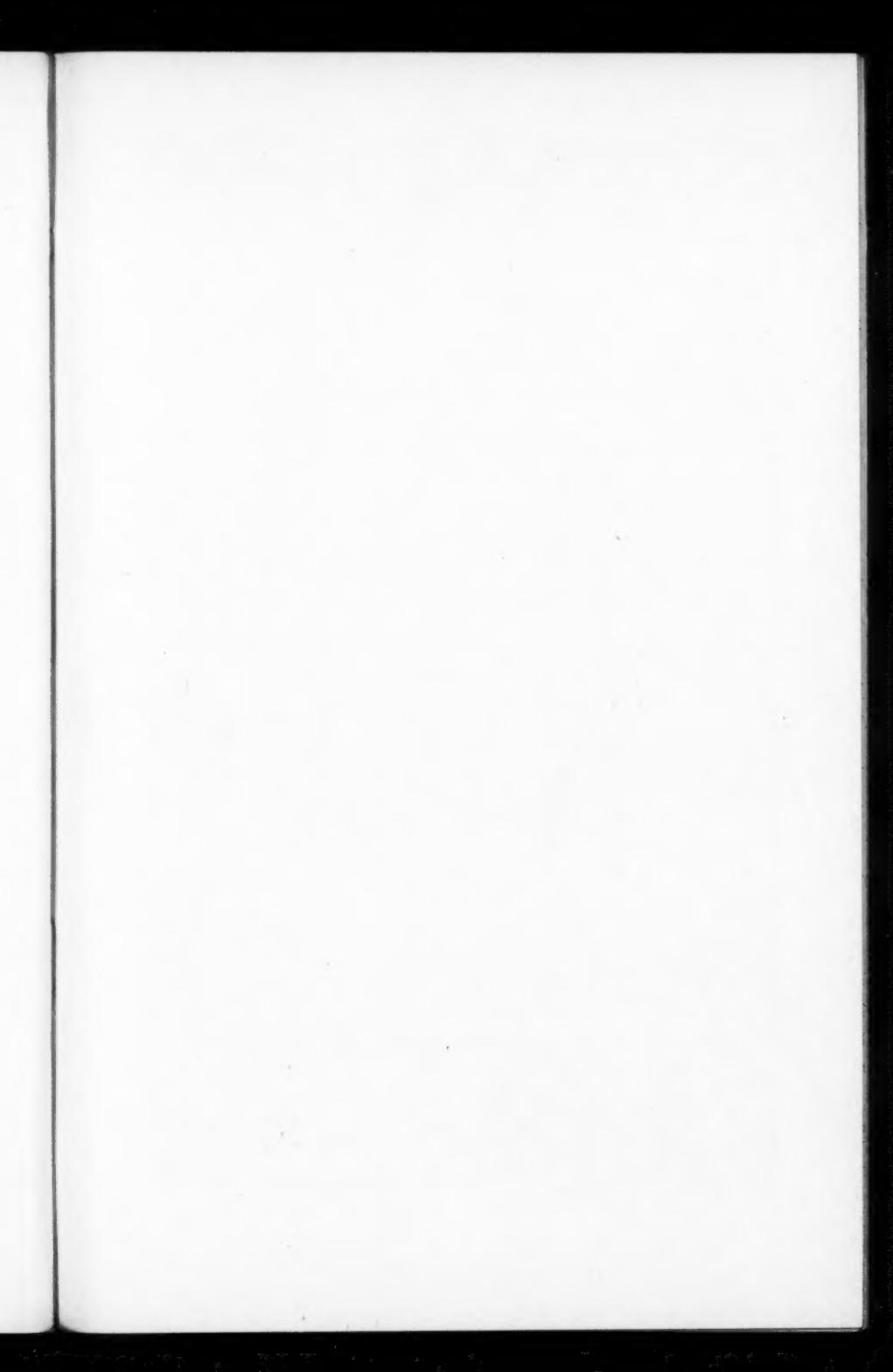
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CONTENTS

"CAN A LIE BE TRULY BEAUTIFUL?"	by Linus Walker, O.P.	5
"THE CHARACTER AND INFLUENCE OF ST. DOMINIC"		
	translated by Louis Every, O.P.	19
"THE ANNUNCIATION"	by Michael Jelly, O.P.	25
"IN PRAISE OF OUR LADY"	by Ambrose Fleck, O.P.	26
"REBUILDING OHIO'S CRADLE OF THE FAITH"		30
OBITUARY:		
THE REVEREND JOHN STEPHEN MORAN, O.P.		34
BOOK REVIEWS		36
CLOISTER CHRONICLE		82
SISTERS' CHRONICLE		84

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DOMINICANA

Vol. XXXVIII

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No. 1

CAN A LIE BE TRULY BEAUTIFUL?

LINUS WALKER, O.P.

I INTRODUCTION



N THE CENTURY since 1850 literature that presents a deterministic, atheistic view of the world, a philosophy of despair, has become increasingly common and popular. This literature, which frequently deserves praise for its technical polish, presents a false view of human nature and society; and except perhaps for the sake of blasphemy, it ignores God altogether. In the novels of Thomas Hardy, for example, man is represented as the plaything of a malignant fate. Hardy's mocking blasphemy at the end of the tragic story of *Tess of the D'Urbervilles* very adequately epitomizes his world view: " 'Justice' was done, and the President of the Immortals (in Aeschylean phrase) had ended his sport with Tess." Tess, by the way, had been hanged for murder, but for a murder to which she was driven by circumstances, or rather by Hardy's malignant chance. Other members of the naturalistic school of fiction may present man as absolutely determined by biological, psychological, or social forces. To wit, Zola in France, Dreiser in America, and the communist novelist in any language.

Determinism, pessimism, despair are equally as common in modern poetry. Where could one stop in listing writers of such works? The classically pessimistic verses of A. E. Housman should be sufficient example. No one ever chiselled more perfect stanzas out of the marble of English words. And no one ever presented a more dismal outlook. The poems of *A Shropshire Lad* and *Last Poems* are Horatian in their restraint and polish, but they are decadent in their despair. What sophomoric atheist has not delighted in Housman's blasphemous verses?

We for certainty are not the first
Have sat in taverns while the tempest hurled
Their hopeful plans to emptiness, and cursed
Whatever brute and blackguard made the world.

Or has not quoted with zest Housman's ironic parody of the gospel, verses which end with the specious logic of suicide?

If it chance your eye offend you,
 Pluck it out, lad, and be sound:
 'Twill hurt, but here are salves to friend you,
 And many a balsam grows on ground.

And if your hand or foot offend you,
 Cut it off, lad, and be whole;
 But play the man, stand up and end you,
 When your sickness is your soul.

The basis of Housman's despair, as of Hardy's, is the apparent disorder of the universe. He sees no benevolent Providence guiding things to their end. All that happens is the result of the ironic disorder of chance. No infinite God, wise and loving, rules the universe. No revelation has unveiled the obscure end of man. No natural law governs men and society. Man himself is not a moral agent, freely choosing the end toward which he moves. He is not a rational animal, but some sort of higher animal, superior to beasts but not essentially distinct from them. He is at the mercy of blind natural forces inside or outside of himself, and he knows not and chooses not the end for which he acts. Such is the modern view of man and of the universe in which he lives. It is characteristic of modern poetry, drama, and fiction. It can be summed up in one word: DISORDER.

Now it cannot be denied that many modern pessimistic literary works have a certain appeal, even beauty, and that they give a kind of esthetic pleasure. But what sort of beauty is it? Is it the highest? Is it true beauty? Can a work of literature that completely de-orders the universe, that enshrines falsehood in perfect form be considered really beautiful, as beautiful as one which so enshrines truth? In brief, what is the relation between beauty and truth in literature? Can the false as false be truly beautiful?

To answer these questions we must investigate the nature of literature and of beauty. Then we can decide what should be the properties or characteristics of a perfect work of literature and we can answer the question as to whether or not the false, as false, can be beautiful.

It would of course be possible for prudence to reject the works quoted above on moral grounds. But the relation between art and morality is not within the scope of this article. We abstract from it entirely.

II THE DEFINITION OF LITERATURE

First, what is literature? Literature is an art. It is called art by analogy of attribution. Literature, in other words, is a work of art and is denominated art only because there is a causal connection between the work and the real art of literature. Art in its primary and proper sense, the prime analogate of art from which literature derives its name as art, is an intellectual virtue, a habit of the mind pertaining to the practical order. "Art . . . properly speaking, is an operative habit," says St. Thomas.¹ It is an operative virtue directed toward making a work good and praiseworthy. Thus it is distinguished from speculative virtues, like science, which order the mind to knowledge, which perfect the mind itself. Art then is a practical intellectual virtue. As "the right reason of things to be made" (*recta ratio factibilium*),² art has the end of making the intellect produce a good work in external matter. It aims at perfecting a work outside of man, the maker of the work.

Just as we have habits—good or bad—by which we walk with more or less grace, eat with good or bad table manners, and speak English rather than French with more or less clarity and fluency, so does the artist have a habit of mind by which he conceives and executes some external work. The habit of art directs the mind of the poet to conceive a story with characters of a certain kind, to select the right words to tell the story and portray the characters, and to arrange the words in the form best suited to his end. The habit of art likewise directs the mind of the musician to conceive and write a song, the mind of the sculptor to design a statue and his fingers to execute it, the mind of the choreographer to plan a ballet and his body, perhaps, to perform it. The habit of art also guides the mind of the carpenter in designing and making a table. By his art he plans the table, chooses the best kind of wood, cuts, fits, joins and polishes it.

As these examples indicate, art, which is an intellectual virtue of the practical order, is of two kinds: fine or liberal, and useful or mechanical. The latter makes a work that has a use beyond itself; for example, the art of carpentry makes tables and chairs to be used as furniture. On the other hand, the fine arts—poetry, music, architecture, sculpture, painting, dancing, etc.—are not ordained to making works which have any use beyond themselves, but to making

¹ The *Summa Theologica* of St. Thomas Aquinas, literally translated by Fathers of the English Dominican Province, 21 vols., London, 1911-1921, I Iiae, 57, 3.

² I Iiae, 57, 4.

works of beauty in which the mind rests and is satisfied. A work of fine art is therefore an end in itself, in the sense that it need not point to anything beyond itself, that it need not present a moral or religious truth, though of course it may and often does.

In brief then, literature, often called poetry broadly speaking, is in its primary sense a practical intellectual virtue which makes a work of beauty. It is a fine art. But this is not literature in its common and popular sense. When we read literature, we are not concerned with a virtue, or a habit, but with works produced by the habit, just as when we go to an art gallery we go not to look at people's minds and observe their intellectual virtues, but to look at pictures and statues, at works of art. So the commonest meaning of art and of literature is the secondary and analogous one. But there are also other analogous meanings of art and literature: the operations of the artist directed by the intellectual virtue of art, and the set of rules for making a work, a group of principles conceived by the intellect under the guidance of the virtue of art. Thus literature, a fine art, is at once:

1. An intellectual virtue 2. An operation. 3. A set of principles or rules. 4. A WORK produced by the above three.	the prime analogate } secondary analogates
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It is literature in this fourth sense which concerns us, literature as a *work* of fine art. Like all of the fine arts, literature is an imitation, a representation, a sign of something other than itself. This generic character of art as imitation is clearly stated by Aristotle in the prologue and first chapter of his *Poetics*. Here he definitely mentions four of the fine arts as "modes of imitation":³ poetry (dramatic, epic, and lyric), music (lyre-playing, flute-playing, voice), painting (color and form), and dancing. Poetry, or literature, differs specifically from the other fine arts in the means or medium which it uses in imitation. This medium is language. Its object, the actions of men,⁴ is common to the other fine arts, says Aristotle. Also, like the other fine arts, poetry seeks to represent the actions of men beautifully, to evoke an esthetic response, to give delight and joy in the contemplation of some phase of human experience.

³ *Poetics*, 1447a. All quotations from Aristotle's *Poetics* are taken from the translation of Ingram Bywater in vol. XI of *The Works of Aristotle*, ed. W. D. Ross, 11 vols., Oxford, 1928, 1946.

⁴ *Poetics*, II, 1448a.

At this point a preliminary, tentative definition of literature can be attempted. *A work of literature is a sign which represents some aspect of human life beautifully through the medium of language.*

In the explanation of two notions contained in this definition—imitation and beauty—the question raised in this article will be answered: can a work of literature which expresses falsehood be truly beautiful?

But before continuing, it should be noted that literature is the most intellectual of all the fine arts because of the medium which it uses—language—which is the universal medium among men for expressing and communicating thought. Words are signs of concepts, but our minds do not advert normally to concepts but to things. We leap directly from words to things. Because of this power of words, no other fine art can convey truth in all its manifold aspects so clearly as literature. This ability of literature, therefore, to evoke concepts and images of things, should give some preliminary indication of its obligation to represent truth.

III THE NOTION OF BEAUTY

Beauty is defined most briefly, adequately, and pregnantly by St. Thomas as ". . . something pleasant to apprehend."⁵ Again he says, ". . . beautiful things are those which please when seen."⁶ In these definitions there are two notions which are essential to the idea of beauty: apprehension or perception, and pleasure or delight. A beautiful thing implies a relation to a mind which delights in the perception of the thing. The splendor of a beautiful thing shines into the mind and rejoices the mind. The intellect perceives the beauty and rests in satisfaction as the intellect contemplates this beauty. Every beautiful thing, therefore, is both true and good: true by its relation to the intellect, good by its relation to the will.

According to St. Thomas, however, beauty is a type of goodness and like goodness has the notion of desirability, for the ". . . good is what all seek, the notion of good is that which calms desire."⁷ But beauty adds to the notion of goodness ". . . a relation to the cognitive faculty: so that *good* means that which simply pleases the appetite; while the *beautiful* is something pleasant to apprehend."⁸

The distinguishing feature of beauty then is its relation to the cognitive power, to the intellect, and this notion is the key to unlock

⁵ I Ia, 27, 1, ad 3um.

⁶ I, 5, 4, ad 1um.

⁷ I Ia, 27, 1, ad 3um.

⁸ *Ibid.*

the answer to our question : can a false work of literature be beautiful ? For if beauty implies a relation to the intellect, if beauty must be known to be enjoyed, every beautiful thing must also be true. And the reason is that the object of the intellect is truth. The intellect is naturally inclined to truth and cannot delight in falsehood.

Now a true thing is a being—something that is—conceived of as related to an intellect. It is a being known and measured by a mind. If the being known is something in nature, it is measured by the mind of God, its Creator. If the being known is a work of art, it is measured by the mind of the artist, its maker. In other words, if a natural or artificial thing is true, it has all of the perfection which its creator or maker intended to give it. In this sense a lake can be called true and not a mirage, and a statue can be called true and not false. The lake is real water ; the statue has the form which the artist conceived in his mind.

But a being, a thing that is, can be called true in still another sense, in the sense of measuring the mind of a creature that depends on it for knowledge. Insofar as it causes truth in a finite mind, in the mind of a creature, it is called true.

There are, accordingly, two ways in which a beautiful thing can be said to be true, to have ontological truth or the truth of being :

1. when the thing is measured by the mind of its maker, when it possesses all of the perfection which its maker intended.
2. when the thing measures a finite mind, when it causes truth in a mind which depends on the thing for knowledge.

A work of literature must be true in both of these senses, but in addition it must have another kind of truth—truth of subject matter—which will be treated later.

Beautiful things have a special kind of truth and goodness which distinguish them from ordinary things. St. Thomas has reduced this special truth and goodness to three properties, or objective conditions, or qualities :

. . . beauty includes three conditions, *integrity* or *perfection*, since those things which are impaired are by the very fact ugly ; due *proportion* or *harmony* ; and lastly, *brightness* or *clarity*, whence things are called beautiful which have a bright colour.⁹

These three properties are the causes of esthetic delight.

Integrity or perfection implies that the thing of beauty has all of the being it should have, that it has evolved to its ultimate goal of perfection, that it is finally complete in goodness. But here an impor-

⁹ I, 39, 8.

tant distinction is necessary. The integrity of a work of art must be considered in relation to the end of the work. The artist's purpose may require him to suppress some phases of the things he is representing and bring out others. Furthermore, the integrity of a part must be considered in relation to the whole. A part by itself may represent something imperfect, even ugly, as for example, a vicious character in a drama or a grotesque statue on a cathedral. But the vicious or grotesque is beautiful in its proper place in the whole work and is even beautiful in itself. For it has all the being which it should have; it is perfect and complete in its kind. Thus Iago is a perfect villain, and a chimera on *Notre Dame de Paris* is a perfect monster. Both suit the end of their author and have a place in the larger work of art of which they are a part.

The second property of beauty—proportion or harmony—means that the thing of beauty is revealed to the mind as one whole having an order of parts proper to its nature. This property is likewise determined by the end or purpose of the thing. Every part in a perfect work of art is in its place according to the end which the artist conceives, and the happy relation of parts in the whole can be apprehended only in view of this end. Otherwise the beauty of the work will be lost to the beholder. Our minds desire both order and variety. The end of the work, of course, determines the order which the artist will impose on the various elements which he selects for representation. These elements naturally cannot all be equally important or equally beautiful. Some may even be grotesque or evil, like the chimera or the villain. Vice may enhance virtue in a story, or it may be necessary to provide conflict and start the plot moving. Viewed in relation to the whole and to its unifying purpose, the ugliness represented in an individual part is seen as appropriate and beautiful.

Proportion or harmony in a beautiful thing is especially stressed by St. Thomas, and as unity in variety has been accepted by nearly all writers on beauty. Some even consider it the exclusive property of beauty.¹⁰ But in the Thomistic view, splendor of form is more fundamental. For form in all things is the determining principle of intelligibility.

And here an error must be avoided. The form in question is not merely the pleasing proportion of line and surface which is the common notion of form and which is found in trees, animals, men, statues, buildings, etc. It can be any form which displays effulgence or

¹⁰ Leonard Callahan, O.P., *A Theory of Esthetic according to the principles of St. Thomas*, Washington (Catholic University Dissertation), 1927, pp. 60-61.

splendor. It can be color or sound as well as line and surface. In fact color is the example of a shining form given by St. Thomas.¹¹ The color of a sunset or of the sea obviously attracts the eye as beautiful, whether seen in nature or in a painting. In the same way the harmonious relations of tones in a melody or of rhyme and meter in a poem please the ear. "Splendor of form" is a much broader notion than the beauty of line and surface with which we are so familiar in nature and art.

The form which shines forth in a thing of beauty is a determining, positive principle of being which orders the variety of matter which the artist works on. It gives unity to this diversity and thus arises proportion. It completes and enriches and thus arises integrity or perfection. It gives the luminous intelligibility which is the root of beauty. It is the reality which upon apprehension delights the intellect and rests the will.

The three properties of beauty are succinctly summarized and elucidated by Jacques Maritain:

integrity, because the mind likes being; proportion, because the mind likes order and likes unity; lastly and above all brightness or clarity, because the mind likes light and intelligibility.¹²

In a recent work¹³ Father Jordan Aumann, O.P., has defined beauty thus: "The perfection of being shining through order and delighting in apprehension." ("*Perfectio entis resplendens ordine et per apprehensionem delectans.*") This definition compactly expresses the Thomistic doctrine of beauty: the three properties of beauty and the relation of a beautiful thing to the intellect and will.

That a beautiful thing must be true should now be fairly clear. But before a conclusion can be drawn from the Thomistic doctrine on beauty, the manner of representation of beauty in a work of art must be considered. And this consideration involves the much mooted question of art as imitation.

IV ART AS IMITATION

The purpose of playing, says Hamlet, is ". . . to hold, as 'twere, the mirror up to nature."¹⁴ This happy statement of the purpose of

¹¹ I, 39, 8.

¹² *Art and Scholasticism with other Essays*, New York (Scribner's), 1936, p. 24.

¹³ *De Pulchritudine, Inquisitio Philosophico-Theologica, Dissertatio ad Lauream in Facultate Theologica Sancti Stephani Salmanticensis*, Valencia (Tipografia Moderna), 1951, p. 52.

¹⁴ *Hamlet*, III, 2.

the drama applies also to all other species of fine art. It is a classic expression of the Aristotelian-Thomistic doctrine of art as imitation. For all art seeks to hold the mirror up to nature.

Basic to the idea of art as imitation, of course, is the distinction between the natural and artificial orders. Nature (creation, the cosmos) is the work of God, art the work of man. The work of art imitates or represents nature. It is a sign of something in nature.

The authorities agree that when St. Thomas and Aristotle say that art imitates nature, they do not mean that art slavishly copies nature, that it reproduces nature exactly.¹⁵ They mean that the virtue of art directs the intellect to imitate the operations of nature: ". . . art in its work imitates nature. . . ."¹⁶ As nature is the image of some splendor of the Holy Trinity, so is the work of art the image of some splendor in nature. And as nature molds and shapes the potency of matter, so does the virtue of art mold and shape the subject matter and the medium of art.

Art then is free and God-like in its operation. It is creative in a certain sense. From this fact the Thomistic doctrine on the formal aspect of art logically follows. As Jacques Maritain so compactly and lucidly puts it, the formal object of art is ". . . not a thing to which to conform, but a thing to form."¹⁷ Although the artist draws his inspiration from nature, what he does is to make a new creature, metaphorically speaking. He imposes a new and ideal form on his medium. He does this first by abstracting, by selecting some phase or aspect of nature (in poetry it is primarily some aspect of human nature). Then he concentrates on this aspect, or form, which his intellect has apprehended, and he expresses it in an artistic medium (in poetry, language). He heightens, he idealizes. The result is a new form, an esthetic or artistic form, not an exact reduplication of a natural form.¹⁸ And yet the new form represents the original, the

¹⁵ Callahan, *op. cit.*, pp. 98-99; Maritain, *op. cit.*, p. 65; Anthony Durand, *Shelley on the Nature of Poetry*, in *Laval Théologique et Philosophique*, vol. IV, 1 and 2; (1948); 1, p. 114.

¹⁶ I, 117, 1.

¹⁷ *op. cit.*, n. 173.

¹⁸ "What is required is not that the representation shall conform exactly to a given reality, but that through the material elements of the beauty of the work there shall be transmitted, sovereign and entire, the brilliance of a form—of a form, and therefore of *some truth*. . . . if the joy produced by a work of beauty proceeds from *some truth*, it does not proceed from the truth of *imitation as a reproduction of things*, it proceeds from the perfection with which the work expresses or manifests form, in the metaphysical sense of the word, it proceeds from the truth of *imitation as manifestation of a form*." J. Maritain, *op. cit.*, p. 59.

form in nature. It leads the mind to the natural form. It exposes and expresses the perfection, the intelligible, ontological heart of something in nature or of some phase of it. Thus Keats emphasizes the fruitful warmth of the fall in his "Ode to Autumn." He idealizes, painting autumnal scenes such as no one has ever seen or ever will see but which are highly pleasing because of their splendor of form. Thus we apprehend an ontological perfection and delight in its very apprehension.

We enjoy idealized imitation because in it we contemplate the original, learning that it is so and so,¹⁹ and because we see it freed from imperfection or from unpleasant conditions. We see it with new *integrity, order, intelligibility*. For this reason we take pleasure in the imitation even of things which in reality are painful or disgusting, like death, vice, or dead bodies.²⁰

That art in general and especially poetry is no mere slavish, dexterous copy of nature is certainly implicit in what Aristotle has to say about probability. The poet, he says, represents what might happen, the historian describes what has happened.

Hence poetry is something more philosophic and of graver import than history, since its statements are of the nature rather of universals, whereas those of history are singulars.²¹

If the poet has a divine, creative power, a freedom to impose new forms on his material, to soar into ideal, imaginative heights, is he therefore absolutely free to disregard the realities of the earth on which he lives and to invent forms without any relation to the common experience of humanity? By no means! For the material aspect of art demands that art be a sign, that it represent something we know, that it conform to the laws of the universe in which it exists, upon which it depends, from which it draws. The poet especially has an obligation to be faithful to nature, for according to Aristotle, poets imitate the action of men: "The objects the imitator represents are actions with agents who are necessarily either good men or bad men."²² If the actions of men are the objects of poetic imitation, then obviously poetical works must represent men as they really are. Poetry describes probabilities, deals in universals, shows ". . . what such or such a kind of man will probably or necessarily say or do. . . ."²³

¹⁹ Aristotle, *Poetics*, IV, 1448b, 4.

²⁰ *Ibid.*

²¹ *Poetics*, IX, 1451b, 5.

²² *Poetics*, II, 1448a.

²³ *Ibid.*, IX, 1451b.

V CONCLUSION

What now of Hardy and Housman and the other narrators and singers of the emptiness and disorder of the universe? What of the despairing fatalism of *Jude the Obscure*? What of the snarling materialism of *Studs Lonigan*?

The answer to the question, "Can a lie be truly beautiful?" is now obvious. NO! The reasoning on which this answer is based is in summary:

Literature is a sign, a representation.

A sign, a representation is judged by the thing signified or represented.

The thing represented in literature is life.

Literature is judged by life.

Literature, then, must conform to the facts of the universe in which man lives. For man is the author of literature and at the same time its principal object. To be great, to be truly beautiful to give the highest delight, literature must be absolutely true materially, that is, in the subject which it treats and in the way it treats this subject. No deviation can be admitted in literature from the moral, psychological laws that govern the universe. Literature must represent man as a creature, as a rational animal with an immortal soul, and as a moral and social being subject to the eternal law of God, whose end will consequently be eternal happiness or misery. History must be viewed as guided by Divine Providence and as having three high lights or foci: the creation and fall of man, the Redemptive Incarnation of Our Lord, and the Last Judgment. Thus in literature there must be presented a correct view of human nature, of society, and of the dependence of both on God. The all important rôle of grace in human life cannot be ignored.

If these truths are omitted or positively denied in a work where they belong, as they do in any novel but do not necessarily in a short, descriptive lyric, the mind cannot take pleasure in the thing represented. For the object of the mind is things as they are truly in nature, and the desire of the mind is to be united to things as they truly are. If falsity is presented to the mind in literature, the intellect and will cannot exult in the splendor of truth. Therefore a materialistic, atheistic literature, or a literature of despair, cannot be absolutely beautiful. For they nauseate the mind.

Although the beauty of any work of art is in relation to the end of the artist and the truth of a work of art is measured by the mind of the artist, nevertheless his mind in order to possess the truth and be able to express it must be measured by nature and ulti-

mately by the mind of God. Thus the truth of a work of art refers back through the mind of the artist and through nature, ultimately to the Divine Mind.

If literature has this material truth, the widest possible freedom in form cannot make it untrue. The supernatural, the fantastic, even the impossible is allowable in a story, provided that what happens is probable—that is, consistent with the laws governing the world in which we live and with the conditions which the writer lays down. He may write about angels, fairies, men, or animals that speak like men, but if he does, these characters must be convincing. They must act as they naturally would under the circumstances in which they are presented. Aristotle insists that "a likely impossibility is always preferable to an unconvincing possibility."²⁴

In other words, we are willing to suspend disbelief, grant any artistic conventions necessary to the poet, go any lengths in make believe, provided something significant and true is said. But we cannot accept emptiness and falsity. We will allow a magician-knight of green complexion, armed in green, riding on a green horse who, when decapitated, can depart carrying his head in his hand. Or we will accept the transparent disguise convention of Shakespeare according to which a woman dressed as a boy cannot be recognized even by her own husband or brother. We will even vastly prefer that the characters of a play speak in rhyme, blank verse, or polished prose, rather than that they speak as we ordinarily do. For we desire to be lifted above our imperfections and limitations. But these conventional forms which we rejoice to accept, must convey some noble ideal of conduct, must say something true about human passions, vice, or virtue. For "beauty is the special quality of concentrated truth."²⁵

The poet concentrates truth by idealizing. He conceives an ideal form which he derives from nature. Let us call this an ontological form. It begets artistic forms. It determines the form which his poem will take. It determines the words through which it will be expressed and the way in which they will be arranged — whether in prose, blank verse, or rhyme. Thus the work of literature is begotten and born. It is the offspring of the marriage between the mind of the poet and nature. Through it the splendor of some ontological form shines forth, but at the same time the splendor of the work itself, of the medium and of its artistic form is apprehended. In a perfect work of literature both the ontological and artistic forms are enjoyed as one.

²⁴ *Poetics*, XXIV, 1460a, 27.

²⁵ Albert J. Steiss, "Outlines of a Philosophy of Art," *The Thomist*, II no. 1 (January, 1940), p. 29.

We do not separate the thought content from its expression. The two are distinguishable but inseparable, for a great work of literature is an organic unity. The thought is to the medium almost as the soul is to the body.

For example, let us consider just two aspects of *The Divine Comedy*, which is an allegory of the journey of the soul towards God:

1.) Our constant awareness throughout the poem of the light of the Holy Trinity, from the first distant glimmer of it in the dark forest of this life, through hell (where its absence is constantly suggested), on up the mount of purgatory to the blinding brilliance of the beatific vision in paradise.

2.) How this dominant, unifying conception, the light of the Holy Trinity, of the Three in One, influenced Dante in the external structure of his poem:

First, in the division into books and cantos. There are three books making up one poem; the last two books each contain thirty-three cantos, but one more is added in the first book to round a perfect one hundred in the whole poem.

Second, in the rhyme scheme. The poem is rhymed in interlocking triads: *aba bcb cdc*, etc. Since the middle rhyme in each triad becomes the dominant rhyme in the next, this scheme laces the lines of the poem together into a tight unity.

Thus the idea of Unity in Trinity is omnipresent in *The Divine Comedy*. As one of the masterpieces of all times, this poem illustrates how supreme literature treats the greatest subject, contains the profoundest truth, and as a result of this truth has the most splendid form. Truly great literature has the most perfect, appropriate execution—the greatest integrity, proportion, and splendor of form in expression—making the splendor of the subject matter shine forth. Both depth of truth and perfection of expression are necessary to a great literary work. The more profound the truth and the more perfect the expression, the greater will be the work of literature.

If this is true, then a literature of fatalism, despair, blasphemy cannot be truly beautiful, no matter how perfect its form, for it has nothing to say that can please a sound mind. It is a glorification of nothing: No God, no providence, no ruling power but only fate; in the universe no order, no cosmos but only chaos; in man no reason which governs passion, no true knowledge, no free will, no moral responsibility; in society no rational law, no justice, but only avarice, passion, chance. In everything, nothing. And out of nothing, nothing is made: disorder.

Well, if this be so, how can such literature please at all? And

please it must in some way, for it endures. It can please only in an imperfect, limited way.

First, it can please by some partial truth artistically expressed in a work which is in error as a whole. As for example a description of nature in a pessimistic poem or the representation of passion in a naturalistic novel. When abstracted from the whole, this part may be beautiful, but the work as a whole is not, and even the part is not when seen in relation to the other parts of the erroneous whole.

Second, a false work of literature may be considered beautiful in a way on account of its perfection of style. If the style is appropriate to the author's aim, perfectly fits his end, the work has truth of a sort, for it is measured by the mind of its maker. But his mind, it should be remembered, must be measured by natural objects and ultimately by God in order to have logical truth.

Finally, a false work of literature can be viewed as true and therefore as beautiful on account of the error or ignorance of the reader. Obviously under such conditions it can even give intense esthetic delight. But then the work itself is not truly beautiful but only apparently so, just as the good proposed to the will in sin is not a true good but only an apparent one.

Therefore a work of literature that presents a falsehood cannot be absolutely beautiful, but only partially or imperfectly beautiful. The false as false, at least in literature, cannot be truly beautiful. A falsehood perfectly executed, a state of cosmic disorder, a chaos expressed through perfect artistic order is a monstrosity, not a great work of literature.

THE CHARACTER AND INFLUENCE OF ST. DOMINIC*

by *VERY REVEREND ANGELUS M. WALZ, O.P., S.T.M.*

Translated by *BRO. LOUIS EVERY, O.P.*



HERE IS ONE GREAT VIRTUE which is characteristic of St. Dominic personally, and of his vocation and foundation—zeal for the salvation of souls. The authors of the *Annales* in the year 1756 mentioned his many notable qualities, but they did not give eminence to this one. Denifle severely criticized Mamachus the moderator of the group because of this omission. The zeal with which Dominic labored was the very reason for his founding the Order. Any exposition which does not mention this virtue lacks unity and it does not give an adequate and concrete image of the Holy Father of the Order of Preachers. When we examine the testimony of those who knew St. Dominic we can readily see this ardent and unquenchable zeal for souls which animated him in the spirit of St. Paul.

Blessed Jordan of Saxony, St. Dominic's successor as Master General of the Order, said of him: "He labored in order that he might bring souls to Christ, and his heart was overflowing for the salvation of all. He was borne on high by a great inspiration of divine fervor which proved beyond a doubt that he was a vessel of honor and grace." Jordan recites in his prayer to St. Dominic: "Inflamed with zeal and the celestial fire of God, because of your perfect and apostolic poverty, you have wholly devoted yourself to the apostolic religion and at last you have brought this virtue to its perfection through the establishment of the Order of Friars Preachers." Brother William of Montferrat, who often conversed with his Spiritual Father when they were making a journey, relates the following, which is written in the process of canonization: "Brother Dominic, Founder and First Master of the Order of Preachers, was often in the Roman Curia and when there, he visited the home of the Bishop of Ostia. He and the Bishop would speak at length about their own salvation and the salvation of others. I have never seen a man so zealous for

* *Compendium Historiae Ordinis Praedicatorum*, §2. *Character et momentum S. Dominici*, Walz, Angelus Maria, O.P., S.T.D., Archivarius, Professor apud "Angelicum" de Urbe, Libreria Herder, Romae 1930.

the salvation of the human race." Brother Amizo tells us: "He was very diligent in preaching in order to show souls the way to life and he eagerly urged the brethren to do the same." Brother Bonvisus Placentine asserts: "He was very humble, kind, holy and merciful, patient, strong, a lover of poverty and of souls." John of Spain informs us: "Dominic had compassion on his neighbors and ardently desired their salvation. He instructed the brethren to be always solicitous for souls." Brother Faventine narrates: "Dominic wanted all men to be saved; not only the Christians, but also the pagans such as the Saracens and the Cuman Tartars. All during his life he retained the hope of going among the Cumans to convert them. Such zeal is a rare gift." We receive similar evidence from Fruger Pennis, Bernard Bauhan and others. Abbot Peter the Cistercian mentions, besides, St. Dominic's spirit of poverty. From William of Peter, Abbot of St. Paul, we learn a great deal about St. Dominic's preaching: "He was heard both during the day and at night, in the churches, in homes, in the fields, by the wayside and on the road—wherever he thought souls could be won. He often besought his brothers to go forth and do in like manner, keeping in mind that they should preach the word of the Lord and not speak unless it was about God and His kingdom. He was feared by the heretics because of his disputing and preaching."

In this virtue, zeal for the salvation of souls, we have found the key which will open the door to an understanding of the life and Order of St. Dominic. In this virtue God included the unity of all aspirations of that heroic soul as it dwelt in the Church and lived in the world. From all the testimony given we can clearly see the effect of the supernatural on Dominic's personal efforts and with perfect right we can call him an apostolic and sacerdotal preacher, doctor, and leader of men.

During his childhood he developed his natural talents which he brought to full maturity during adolescence and youth by the study of the arts and science, as was fitting a good cleric of his age. The many graces with which he was blessed present this natural formation in a new light. His theological knowledge was mainly scriptural. He put such great trust in the Sacred Scriptures that wherever he went he was known to carry with him the Gospel of St. Matthew and the Epistles of St. Paul. Nor should we wonder when we hear that he interpreted the sacred texts not only for the brethren but also for members of the diocesan clergy. By the example of his word and manifest learning he frequently admonished and urged his sons to devote time to the study of the Old and New Testaments.

The clarity of his spirit even manifested itself in his face which was almost always cheerful. His blond hair added to the brightness of his whole person. To this he joined amiability and compassion by which he could draw souls more easily to himself. His serene and cheerful face was often moved with compassion when gazing upon the misery of his neighbor.

His well trained intellect dominated all his actions and projects. This explains why there is such order, stability and harmony in the works of St. Dominic.

Virginity was the splendid ornament of the Father of Preachers. He held that purity of heart was of supreme importance in the office of a preacher conversing among men. He guarded this precious jewel by vigils, penances, fasting and regular discipline. Poverty was a virtue which he deeply loved. He took it upon himself at the beginning of his apostolic career and professed it until the day of his death. This holy man had only one habit and he did not possess a cell. Humility and patience were ever present in his life and actions. How backward he would appear in our world of today! St. Dominic waited for the approbation of the Church for his newly created group, in silence and with confidence, knowing that victory was not far away. Above all he manifested his humility by refusing ecclesiastical dignities and by embracing a life both hard and scorned by many. He possessed a humility which knew the freedom in accepting the gifts of God, and the obligation of the creature towards God. He showed his gratitude for the gift of redemption by word and co-operative action. At the end of his life, he begged the brethren always to prize humility. His fortitude was universal. During times of success it took the form of reserve. When there was trouble his untiring actions showed signs of joy!

We can perceive in St. Dominic the radiation of faith and charity. From these virtues he drew and increased his zeal for the salvation of souls. He nourished his mind with the truths of faith and lived with motives of supernatural love. He labored so that all might participate in the Divine Goodness and live in grace and charity. From his youth he gave himself wholeheartedly to the service of the Church which Christ the Redeemer had founded as the way to God. He wished to be transformed into a perfect servant of Christ and of the Church because as a priest he was a participant in the Priesthood of Christ. Christ was the center and measure of his life and actions. Dominic fully possessed an understanding of the spirit and supernatural life which he drew from the words of Christ, the advice of the Apostles, the sublime mysteries of the Church and the contemplation of heav-

only things. All during the night he spent the hours in meditation before the altar. He meditated during the day whenever it was possible. We learn from his companions that when on a journey he prayed, preached and meditated. His conversation was always "with God or about God." His brethren also testified that they never heard him use idle, harmful or flattering speech. He was interested in saving souls and not in passing trifles. This repression of useless discourse enriched the eloquence of his sacred preaching. "His edifying sermons abounded with examples which so moved his listeners that they wept with love for Christ and contempt for the world." Everywhere he showed himself a man of the Gospel both by his word and by his work.

The ideal of perfection which he embraced was not exclusively that of a monk, nor of a canon, but that of an apostle. He not only imitated the virtues of Christ, but also took upon himself the mission of the Redeemer: that of saving souls. "He took upon himself the Office of the Word," says St. Catherine of Siena in her Dialogue. While he was forced to impose a determined rule on the new institute, he never lost sight of the end for which it was created, with the happy result that all the essentials were preserved. The flexibility of spirit in the nature of the Order and in the work of legislation must be admired. Truth was his guide and it taught him liberty. He was by no means slow in granting dispensations from particular rules when the salvation of a soul was at stake. He devoted himself so fully to apostolic action that he did not have time to put in writing a single line of the constitutions. The Holy Founders of other orders such as Benedict, Francis, Ignatius and Alphonsus left their followers tracts on prayer and the religious life from which we can get a general view of their personalities. But Dominic wrote only a few letters on study from which we can not obtain an adequate picture. Only after we examine the foundation and development of the Order can we fully appreciate the wisdom, prudence and zeal of St. Dominic. Through apostolic labor for the salvation of souls he and his sons strove after their own personal perfection. Brother Radulphus says: "Dominic did not wish all the brothers to be burdened with temporal affairs since a sufficient number had been provided for this work. When he saw that a brother was having fruitful results in preaching he would not allow him to take any office which might prove a hindrance to his effectiveness." Study, prayer and preaching came first.

By his example and by his priestly apostolic action he conquered in the spirit of Paul not only excesses of ecclesiastical formalism but also heretical doctrines held by certain lay organizations which at-

tempted to practice evangelical piety without clergy or priesthood. This faithful servant of the Church of God and Christ fashioned new forces which were helpful for the extension and reformation of the Church. His mission was conformed to that of the Church by means of evangelical poverty and apostolic preaching. He was not content with any type of preaching, but preaching based on principles formed and nurtured by meditation and the study of the Faith. St. Dominic merits being called the Father of every apostolic religious order.

By means of untiring action, fortitude, meekness, mercy, persuasion and consolation he drew men to Christ and His service. The whole objective of the Church was clear to him and with this in mind he formed his institute in accordance with her desires. Both Dominic and Francis obeyed the perennial command of the Church, namely of saving souls. Francis through the admirable influence of his personality effected great changes in the hearts of men. Dominic achieved his end by means of apostolic preaching.

We can now see his character in a new light when we understand that all his virtues received unity from that one virtue—zeal for the salvation of souls. He who is all things to all men for Christ's sake is truly an apostle. St. Dominic is rightly numbered among the great men of the Church because in him the perfection of the active life and the contemplative was actually realized. The unity in the life of the Father of Preachers is expressed in the lives of his spiritual children. Just as the sun has many rays so too in the followers of St. Dominic we find one or another of his virtues exemplified. The love of truth and of study was continued in St. Albert the Great, St. Thomas Aquinas, St. Antoninus, Cajetan and John of St. Thomas. Effective preaching was accomplished by St. Vincent Ferrer, Jerome Savonarola and Henry Dominic Lacordaire. St. Hyacinth, the great missionary of the North, fulfilled the dreams of his Father. The ascetical and mystical life of the Lawgiver was engendered by St. Catherine of Siena and Blessed Henry Suso. The successors of St. Dominic as Jordan of Saxony, Raymund of Pennafort, John the Teutonic, Humbert de Romans and John of Vercelli, all seemed to have inherited his spirit and method. The defense of Holy Mother the Church was carried on by Pius V. Compassion for the sufferings of others was clearly seen in the life of Bartholomeo de las Casas, Apostle of South America.

All these heroic men and women together with their saintly brethren of later generations were activated by a genuine spirit of St. Dominic and his Order. His character left its imprint upon them; his influence is fully illustrated in the Order he created. As members

of this family let us raise our minds and hearts to him, whose venerated image is revealed to us from heaven in the words of the antiphon :

*O Light of the Church, Doctor of Truth,
Rose of Patience, Ivory of Chastity,
Freely have you given the water of Wisdom,
Preacher of Grace, join us to the Blessed.*

The Annunciation

"This is the day that the Lord has made. Today the Lord had regard for His people's affliction, and sent them Redemption. On this day the death inflicted by a woman, a woman put to flight. Today the God made man remained what He was and assumed that which He was not. Let us therefore recall with devotion the beginning of our Redemption, and let us rejoice exceedingly saying: Glory be to Thee O Lord." (Magnif. Ant. for Second Vespers of the feast of the Annunciation in the Dominican Breviary.)

Gabriel:

O full of grace the Lord abides in thee.
By the bright o'ershadowing of thy Guest divine,
Thou holy habitat of the Blessed Three,
Within thy womb the saving Son will shine.

Mary:

Behold the Father's dove about to sound
The noble strain of my Beloved's song sublime,
That every man may hear and so abound
With joy because it is the fullness of time.

Jesus:

Behold I come to do Thy will O Lord,
To dwell among men giving them my grace.
The priestly heart within me seeks reward
In leading men to see Thee face to face.

Mankind:

Rejoice, announcing the good tidings now begun,
That we are being saved by God's own Son.

MICHAEL JELLY, O.P.

IN PRAISE OF OUR LADY

AMBROSE FLECK, O.P.



N SOME RESPECTS a page of manuscript is like a painting. The canvas, once bare, is now a square of reality on which are pictured the innermost thoughts of the artist, and the once blank sheet of paper is filling, filling, and now is overflowing with the written signs of the author's thoughts, his emotions, his beliefs. The pen in the hand of the author has made its way back and forth across the page, now he lays it aside and reads what he has written, "I have always envied Catholics their faith in that sweet sacred Virgin Mother, who stands between them and the Deity, intercepting somewhat of His awful splendor but permitting His love to stream upon the worshipper, more intelligible to human comprehension, through the medium of a woman's tenderness."

Here the great novelist, Nathaniel Hawthorne, has expressed a thought, a conviction reiterated by Catholics and non-Catholics alike down through the centuries. From the earliest days of the Church the Blessed Virgin and, more especially, her Immaculate Conception, has been the inspiration for poets of varying abilities and beliefs. Praises of Mary have been sung in transcendent poetry and in simple rhyme. It seems as though every phase of her immaculate life here upon earth has been touched upon and not one of her heavenly virtues has failed to arouse poetic inspiration in the minds of great writers and thinkers, resulting in a lively flow of written praises from the facile pens of devoted sons and daughters.

Poetry is the imaginative representation, through the medium of language, of true grounds for the noble emotions. This is the reason why our Blessed Mother, the nobility of her virtues and the magnificent things she does for all mankind are compelling subjects for the poet to write about and for the lover of poetry to read about. The most perfect poetry will arouse in the mind of the one who reads it thoughts of Mary because its perfection will be a mirror in which one will see reflected the beauty of the Mother of God. Mary is the channel of all grace! Mary is our Mother! Mary is the Mother of God! The Maid of Nazareth acquiesced with a humble "fiat" when the Angel Gabriel brought the solemn message from the throne of God. Here are sentiments which give rise to poetry of the highest

order. Prayers of petition, of praise, and of thanksgiving for gifts and graces received through Mary's bountiful and generous hands have ever been shot as golden arrows to the highest reaches of heaven.

We find that many Protestant poets have paid tribute to the Holy Mother of God. Even the most disinterested and hardened reader cannot but accept the sincerity of expression of these artists when he sees with what noble sentiment, devotedness of expression, and heartfelt prayerfulness they place their literary offerings at the feet of the Virgin.

Ruskin was a man who at times displayed an almost fanatic hatred of the Church, yet he was moved to confess; "I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism, and has never been otherwise than productive of true holiness of life and purity of character."

That the absence of devotion to Mary caused Protestantism to be strained of every potential Christian element was the conviction of Dante Gabriel Rossetti, who subscribed to no church or creed.

Orby Shipley, at one time a bitter foe of Catholicity, but who became a devout Catholic, compiled an anthology, "Carmina Mariana," in which English-speaking poets display singular talents in praising the Mother of God.

Dante, Milton, Wordsworth, Kipling; there has been inscribed on the testament of the years name after name of the immortal men of literature who have devoted some of their God-given talents in extolling the virtues of Mary, the Mother of God.

Wordsworth once said that, "every great poet is a teacher, and desires to be considered as a teacher or nothing." Truly these men of the literary world have "taught" Mary. They have told us of her virtues, of her beauty, of her holiness. This same Wordsworth, a great Protestant poet, years before the Immaculate Conception was defined, dedicated to Mary Immaculate a poem which will live forever:

*Mother, whose virgin bosom was uncrost
With the least shade of thought to sin allied;
Woman, above all women glorified,
Our tainted nature's solitary boast.*

Here is testimony to the fact that many men and women, woefully shrouded in the fog of error, have yet sung praises to the Mother of God and have paid tribute to her supremacy among the offspring of Adam. This supremacy is a grace flowing from God Himself and it is possible that through Mary, their Mother, they have

obtained the grace at death to see the everlasting truth of God's one true Church.

Can those who so honor the Mother fail to pay greater honor to the Father and to the Son? Can those who so beautifully sing the praises of the Holy Virgin forever neglect to perform obeisance before the Divine Saviour—He who came forth from that holy womb and sacrificed Himself upon the cross for our salvation?

The infant Church had hardly emerged from the cradle of the catacombs when strains of poetry were heard for the first time. A new era of peace and charity had come to the world and the flourish of music which heralded its dawning took the form of hymns in praise of Christ. And necessarily interwoven in the sublime history of the Incarnation was the name of the Maid of Galilee who was Christ's mother and the mother of all mankind. In a hymn he wrote, Saint Ambrose, great churchman and poet, petitions the Saviour of the world to manifest to us the inestimable beauty of the Virgin Birth.

A powerful figure of the Church of the East, one ever ready to do battle with those who would slash away at the Church with the swords of heresy and schism, was saint John Damascene. At the very apex of his arguments against the enemies of Christ this great Saint became inspired with the loveliness of Christ's mother and called her "the glory of the priesthood," "the Queen of nature," and often invoked her in these words: "O Lily among thorns, O Rose among the briars, shed your fragrance over all things."

The people of the East presented Mary under the aspect of power. We know of Mary as the "Queen of Heaven," and following in this same vein the Orientals pictured the Virgin as ruling over a magnificent court where majesty was exalted above anything human and where women with their gentle beauty wielded more power than men. The Oriental poets called Mary, "Queen," "Empress," "Most Exalted Lady."

During the Middle Ages the saint-poets, the poets, and even those who were neither, sang their songs of love to this daughter of the kingly David. The age in which the Church's children had done great things in the field of art and education was coming to a close and a new era was dawning; forebodings of great and awful conflicts between the Church and the forces of the devil filled the air and men were turning to Mary, seeking her heavenly aid and guidance. They knew that she considered them her children and they called on her, as on a Mother, to be led by her hand to the Father. Humbly placing their trust in her intercession before the throne of God, they felt sure that the way to the Son was through the Mother, the way to the

Bridegroom through His Bride, and the way to the Father of all mankind through His Immaculate Daughter.

Down through the centuries, through the periods of the Renaissance and the Humanistic era, indeed, to our own day and age, the praises of Mary and of her Immaculate Conception have been sung. It is very true that all is not poetry in this great collection of rhyme and verse, but despite the fact that there is often an absence of art, love—which, indeed, is the very heart of art—is rarely found to be lacking.

Poets have sung the praises of God the Father and have turned, too, to writing beautiful stanzas extolling the Immaculate Virgin Mary who was His humble servant. They have told us of Jesus in His glory and in His sufferings, and then their pens have performed the loving task of telling of His mother who watched with tender care over his childhood and with tender pity over His manhood. We read of the perfections of the saints and see reflected in their glory the inestimable perfection of Mary—that inexhaustible channel of grace from which they drank so fully, and that instrument of God's love whose intercession in behalf of men is so powerful. Mary is always present where the glory of God radiates, where the saints perform their dedicated services, and where poetry lives. When we invoke Jesus with the title, "Son of Mary," we approach close to Him, for He is one with us in our condition as men, joined together in one human family. And at the request of His Mother, Jesus hears our prayers and shows Himself full of loving pity for all.

Without a doubt, many poetic prayers of praise have never been written down on the bare canvas of a sheet of paper. These are the prayers abiding silently in the minds of humble souls incapable of expressing their thoughts in terms of beauteous words. But still, here is praise, and poetic praise, indeed, to our most Holy Mother. She hears, and answers.

REBUILDING OHIO'S CRADLE OF THE FAITH

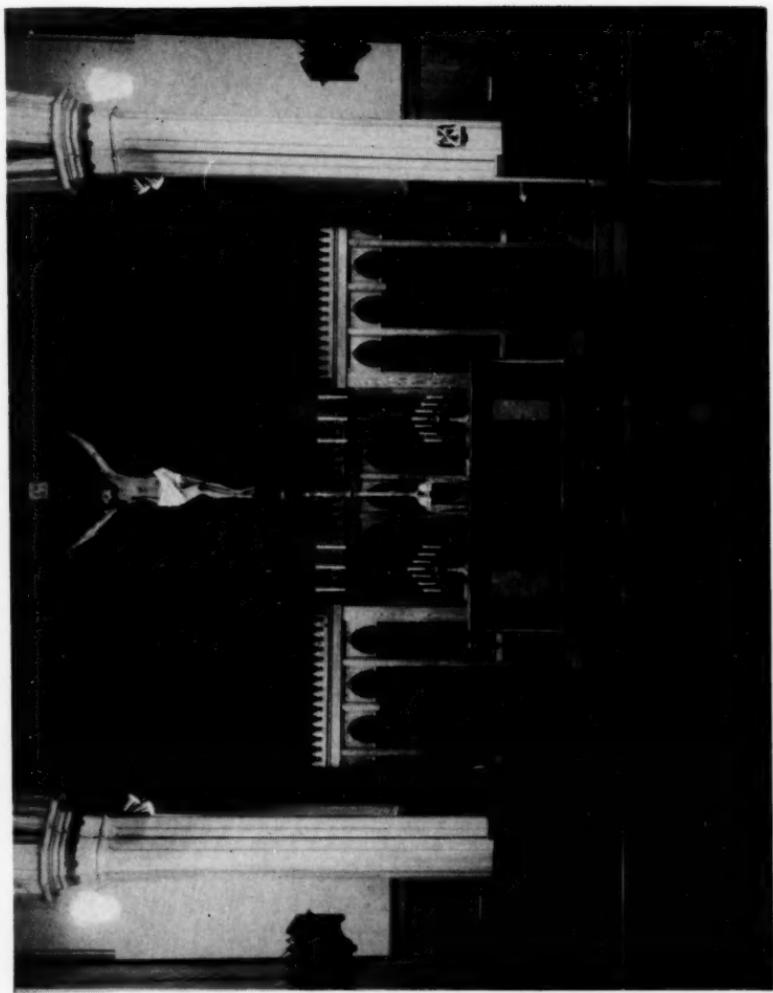
The Renovation of Historic St. Joseph's Priory, Somerset, Ohio



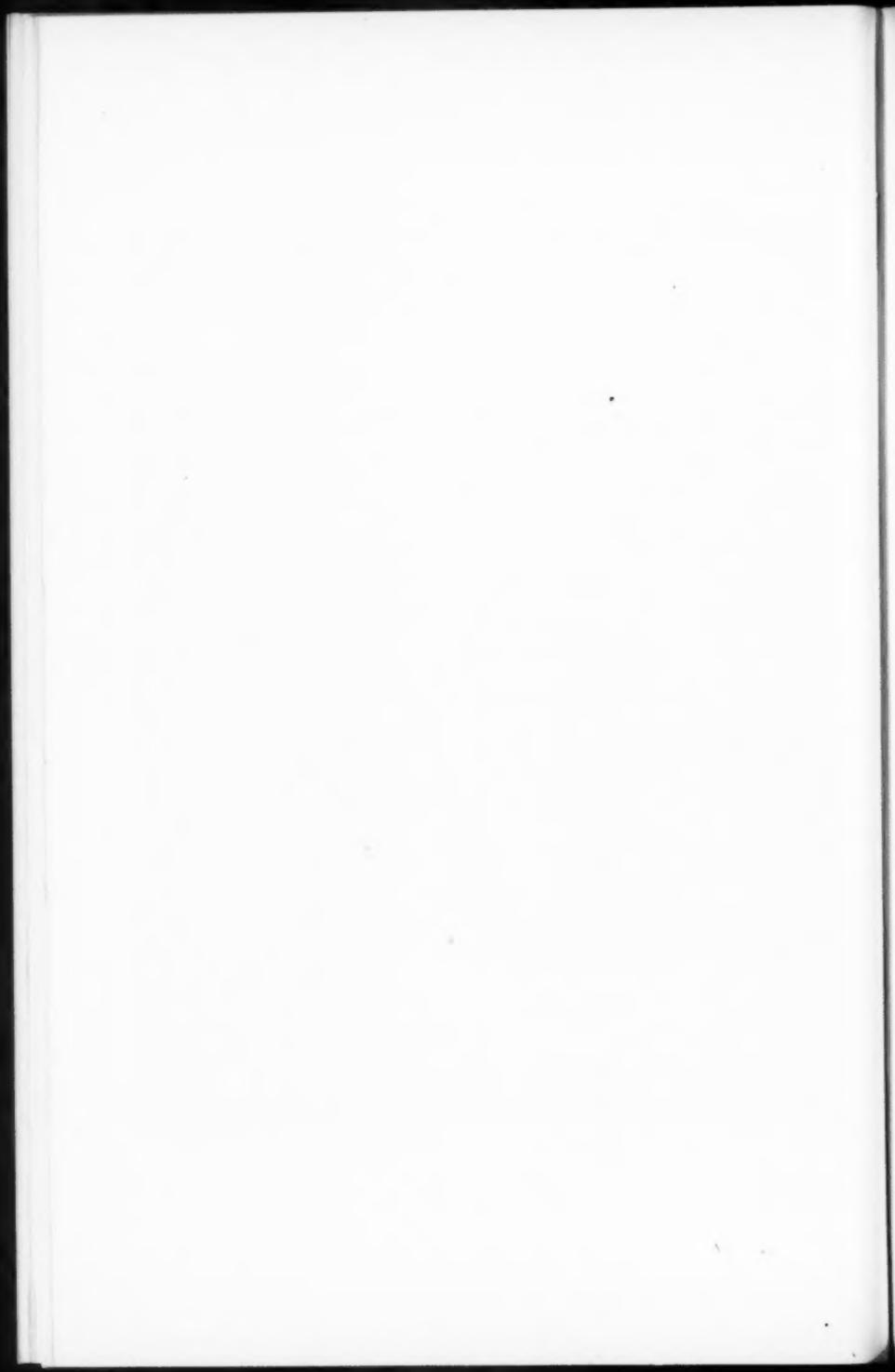
T. JOSEPH'S near Somerset, Ohio, the first Catholic church in the state, dating from 1818, and one of the oldest and most beloved churches in the Dominican Province of St. Joseph, has recently undergone extensive remodelling. As a result of these alterations, St. Joseph's is now better fitted to fulfill its three-fold function as conventional church, parish church, and shrine of St. Joseph.

The improvements were begun in 1946 with complete repair of the roof and conversion of the heating system from the use of coal to natural gas. March, 1951, saw the inauguration of interior changes which include a new combined sacristy and chapel, a new liturgical sanctuary and choir, several new statues, and much new equipment. The remodelled interior now makes the church a beautiful and appropriate place for the friars to carry out the splendid ceremonies of the Dominican liturgy. The new liturgical altar and enlarged sanctuary provide a spacious and proper setting for the elaborate ceremonies of the Dominican Solemn Mass and choral Office. The new choir stalls on either side of the sanctuary make a handsome appearance and give more ample space for the growing community to carry on the daily recitation of the Divine Office, a tradition which is more than one hundred and thirty years old at St. Joseph's. And the more efficient use of space for the needs of the religious community and parish, as well as the correct beauty of the remodelled church, make it a more appropriate spot for a votive shrine to its patron, St. Joseph.

The first major step of the renovation involved the removal of the choir stalls from the old choir and the adaptation of the area as a sacristy and chapel. The old choir was located in a wing which connects the church with the priory and which opens into the apse of the church, where the main altar was formerly located. The plans for renovation required that this wing perform a triple function: 1) as a sacristy for the main church, 2) as a chapel for three private altars, and 3) as a passageway between the church and priory. All three requirements have been satisfied with remarkable ingenuity in a room of uncommon beauty which combines both convenience and devotional atmosphere.



NEW HIGH ALTAR AND RENOVATED SANCTUARY, ST. JOSEPH'S PRIORY, SOMERSET, OHIO.



The sacristy contains two striking, original sculptures, done in wood by Father T. M. McGlynn, O.P. One of St. Joseph dressed in carpenter's clothes and holding the Christ Child is mounted over the sacrarium. The other of the Blessed Mother at the cross embracing the feet of Our Lord is placed over the middle altar.

The high altar which was formerly in the apse opposite the doors of the old choir was removed in 1951. A new, table-type, liturgical altar, located at the front of the apse, has replaced it. The new high altar has a table of finished walnut which rests on columns of birds-eye maple. The tabernacle is of bronze with a circular, lattice-designed crown of the same material. Each of the six walnut candlesticks is constructed in three removable sections.

The large old venerated crucifix which was mounted in the reredos of the former high altar has been suspended by chains from the main arch of the apse, directly over the new high altar. In the back of this historic crucifix have been mounted a relic of the True Cross and first class relics of St. Dominic, St. Catherine of Siena, St. Sebastian, and St. Anselm.

Behind the high altar and extending from one wall of the apse to the other is a screen in gothic style having arched doorways on either side of the altar which provide access to the apse and sacristy. Crimson damask curtains hang in the pointed arched openings on either side of these doorways. Back of the altar in this screen is a three-sided, rectangular recess which provides space for a Wurlitzer organ.

At the back of the apse an altar in honor of St. Dominic has been erected. The outstanding decorative feature of this altar is a bust of St. Dominic, a bronze casting from the original Vero Volto bust of the saint which was reconstructed by Professor Pini of Bologna, Italy, from the skull of St. Dominic. In front of it are a crucifix and a first class relic of St. Dominic, which is mounted in a small, oaken block of light, satin finish. The altar is dedicated to the departed brethren of the Province of St. Joseph.

Future plans call for the moving of the large St. Joseph window now located in the north wall of the apse opposite the sacristy to a more prominent position in the west wall of the apse directly above the altar of St. Dominic. There it will be visible from the back of the church. In its place in the north wall a new heraldic window will be installed representing by means of coats of arms all the authorities of the Church which St. Joseph's Priory has served since its foundation. The window will therefore contain the arms of the Holy Father, the Order of Preachers, the Master General, the Province of St.

Joseph and its two daughter provinces—Holy Name and St. Albert the Great—and of the Dioceses of Bardstown, Louisville, Cincinnati, and Columbus.

After the removal of the old altars and communion rail and of the first five rows of pews in the church, the sanctuary floor was extended out to the second pillar from the apse. Graded platforms in four levels for the new choir stalls were also constructed to the same point on either side. An eight-foot chancel screen of gothic style, similar to the one back of the high altar, was placed on both sides of the choir between the pillar and outer wall to divide the choir from the church. Crimson damask curtains, like those back of the high altar and in the sacristy, hang on the choir side of these screens. The curtains are mounted on moveable slides so that they can be opened or closed.

The new side altars are outside the communion rail on either side of the church just below the chancel screens. On the broad surfaces of these altars directly in front of the chancel screens stand original statues carved of linden wood by Mr. Henry E. Beretta. To the left on the altar of Our Lady is a Rosary group in traditional style and a small tabernacle of oak. To the right on the altar of St. Joseph is a statue of St. Joseph, wearing a carpenter's apron, holding in his left hand a carpenter's square, and supporting by his right arm a scale model of St. Joseph's Church and Priory.

Returning to the sanctuary and choir, the observer first notices the spacious width of the sanctuary floor. Then the eye is caught by the four, graded rows of eighty choir stalls on either side. Specially built for St. Joseph's, the stalls are generously constructed of oak with high backs and forms and give an effect of solidity and roominess. Along the wainscoting around the choir are brass plates giving the names of the donors who made possible the remodelling of St. Joseph's, or sometimes the names of those in whose honor the donation was made. Similar name plates are on each choir stall.

The following are some of the distinguished names which appear on these plates: His Holiness, Pope Pius XII; Very Rev. T. S. McDermott, O.P., Provincial of the Province of St. Joseph; Most Rev. Michael J. Ready, Bishop of Columbus; Most Rev. Karl J. Alter, D.D., Archbishop of Cincinnati, who gave a donation as a memorial to the late Archbishop J. T. McNicholas, O.P., of Cincinnati; His Eminence Francis Cardinal Spellman, Archbishop of New York, who gave a choir stall as memorial to the late Rev. H. L. Martin, O.P.; Most Rev. E. J. McGuiness, D.D., Bishop of Oklahoma City and Tulsa; Most Rev. E. C. Daly, O.P., Bishop of Des Moines;

Most Rev. W. T. Mulloy, D.D., Bishop of Covington, who gave a choir stall in memory of the late Rev. J. M. Stanton, O.P. A stall has also been donated in honor of the late Rev. James Luke Devine, O.P., murdered, if not martyred, missionary in China.

Future plans call for a new baptistry, to be located in the northeast corner at the back of the church. It will be done in medium oak panelling to harmonize with the sanctuary and choir. New stations will be also installed and the entire church will be painted and re-decorated.

One of the most striking improvements at St. Joseph's is the redecorated parlors of the priory. The walls of the north and south parlors and of the foyer have been painted harmonizing shades of blue and green, new drapes have been hung at the windows, a light gray rug has been laid on all of the floors, and the furniture has been upholstered. The principal feature, however, of these redecorated rooms is the new sculptures. In the foyer opposite the front door is a remarkable statue by Kratina of St. Joseph holding the Christ Child. It is placed and lighted so that it can be seen by visitors coming up the front walk when the door is open. In the south parlor facing the foyer is a statue of St. Rose of Lima by Suzanne Nicolas, and in the north parlor is a dynamic statue of St. Vincent Ferrer by Rev. T. M. McGlynn, O.P. All three of these statues are original and exclusive casts.

† THE REVEREND JOHN STEPHEN MORAN, O.P. †

On January 8, 1953, Father John Stephen Moran died in Baltimore, Maryland. Father Moran had been in failing health for about a year and had entered a hospital two weeks before his death. He was seventy-four years of age.

Father Moran was born in New Haven, Connecticut, on June 5, 1878, the first of six children of the late Michael and Catherine Ford Moran, both natives of Ireland. He received his elementary education at St. John's Parochial School in New Haven, and was graduated from Hillhouse High School in 1897. He entered the Dominican Order at St. Rose Priory, Springfield, Kentucky, where he was clothed with the habit on September 10, 1897. A year later, on October 4, 1898, he made his profession as a member of the Order of Preachers. He remained at St. Rose for his study of philosophy, and part of his course in theology, which he completed at St. Joseph's Priory, Somerset, Ohio. He was ordained at Somerset on August 21, 1902, by the Most Reverend Henry Moeller, Bishop of Columbus, later Archbishop of Cincinnati.

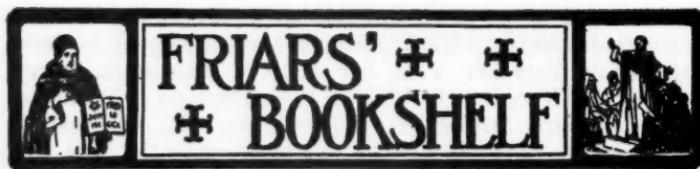
His first assignments after ordination took him to New York City as parish priest, first to St. Vincent Ferrer's Church for a year, and then to St. Catherine of Siena's Church for two years. In 1907, Father Moran began an interval of seven years as a preacher on the parochial mission band, working on the Eastern Mission Band, and in California, where he was associated with the Dominicans who were engaged in preaching activity on the Pacific coast. Returning to the East in 1914, he served as a parish priest for the next five years, with assignments at St. Mary's Church, New Haven, St. Thomas Church, Zanesville, Ohio, and St. Raymond's Church, Providence, Rhode Island.

In 1919, Father Moran was named chaplain of the Dominican Sisters of the Perpetual Rosary, Camden, New Jersey, a post which he occupied for thirty years, until failing health forced him to relinquish the active duties of his chaplaincy. He lived in retirement at the Camden monastery until his death.

Father Moran observed the fiftieth anniversary of his ordination to the priesthood less than a year ago, on August 21, 1952. The Golden Jubilee celebration was held in the chapel of the Camden monastery, where Father Moran had faithfully served the Dominican cloistered nuns as chaplain for over three decades.

Father Moran's funeral was held at St. Mary's Church, New Haven, on January 12, 1953. The Solemn Mass of Requiem was celebrated by the Very Rev. V. R. Burnell, O.P., Prior of St. Mary's, assisted by the Very Rev. J. R. Slavin, O.P., President of Providence College, as deacon, and the Rev. J. T. Sullivan, O.P., of Providence College, as subdeacon. The eulogy was preached by the Very Rev. T. F. Conlon, O.P., of St. Mary's. During the Solemn Mass Father Moran's brother, the Rev. Walter G. Moran, O.P., of St. Mary's, celebrated Mass at the Altar of the Blessed Virgin. Dominicans from all parts of the country attended the funeral, along with approximately sixty priests of the Diocese of Hartford. The Rt. Rev. Msgr. Charles Doyle represented His Excellency, the Most Reverend Bartholemew J. Eustace, Bishop of Camden, where Father Moran had spent most of his years as a priest. Burial was in the Dominican plot at St. Lawrence Cemetery.

To Father Moran's brothers, Father Walter G. Moran and Mr. Michael A. Moran, and to all his relatives and friends, *Dominicana* offers sincere condolences. *May he rest in peace!*



From an Abundant Spring. The Walter Farrell Memorial Volume of *The Thomist*. Edited by the Staff of *The Thomist*. New York, P. J. Kennedy & Sons, 1952. pp. x, 555. \$7.50.

Father Walter Farrell was one of those rare men who reached the stature of true greatness. His cherished memory easily comes to mind when reading the lines of the modern poet who wrote that he "thinks continually of those who were truly great. . . . Whose lovely ambition was that their lips, still touched with fire, should tell of the Spirit. . . . Born of the sun they travelled a short while toward the sun, and left the vivid air signed with their honor."

True greatness is so seldom found among men that when death shatters it to fragments, we carefully gather its relics and tokens of remembrance and build them into monuments for safe-keeping. *From an Abundant Spring* is Walter Farrell's monument. Through every page, it is a tribute of affection and admiration for him. In every article his powerful image is omnipresent; his noble spirit shines through the thoughts of many different minds; the shadow of his greatness falls upon the lines of many different pens. It is a magnificent memorial to a great man.

Walter Farrell was truly great in every phase of life—he was a great priest, a great Dominican, a great Thomist. He was a man enraptured with a vision, and it was his burning ambition to share it with the world. Bred in the peerless Dominican theological tradition, he was led by penetrating and devoted study of St. Thomas to behold the Infinite as in a panorama. The more he came to see, the more he came to love. The contemplation and reflection of God's grandeur that is Thomism filled his spirit to overflowing. He emerged as the greatest apostle of Thomism America has seen, the indomitable torchbearer carrying its light into vast new areas where none had ever fancied it would shine. He toiled ceaselessly to clothe with reality the substance of his dreams, firing all his colleagues with enthusiasm for the cause. Out of it all came a dynamic new theological movement, a movement of such strength that none of us can foresee the limits of its potency, the popularization of Thomism. Cardinal Stritch has written a perfect

epitaph for Father Farrell in his Foreword to the book: "He worked incessantly to help men to see divine truth and seeing it, live it. . . . His particular gift was the ability to take the teachings of St. Thomas and to present them in such a way that ordinary minds could grasp them. He wanted enlightened laymen as well as enlightened priests and religious."

Soon after Father Farrell's untimely death in November 1951, the editors of *The Thomist* made plans to publish a volume of essays in his memory; *From an Abundant Spring* is the splendid result of their undertaking. Contained in it are twenty-six essays on theological, philosophical, and literary subjects, contributed by such eminent personages as Mortimer Adler, Francis J. Connell, C.S.S.R., Judge Roger Kiley, Sister Madeleva, Jacques Maritain, William R. O'Connor, Gerald B. Phelan, F. J. Sheed, Vincent Edward Smith, along with a host of Dominicans, including the noted British author Gerald Vann, O.P. His Eminence, Samuel Cardinal Stritch, has written the Foreword, a beautiful and moving tribute reflecting the Cardinal's deep affection for Father Farrell and his appreciation of the profound importance of the theological movement he inaugurated. While each reader will have his own preferences, it is barely possible to single out any one article above the others as worthy of special praise or commendation. All of the contributions are thoroughly interesting and instructive; each has been constructed with masterly competence and finesse, making the entire volume a uniform and balanced anthology. Students of St. Thomas, and all who are acquainted with philosophy or theology, will find in the book reading that is engaging and richly rewarding. And most of the articles should prove inviting and informative to all thoughtful readers even though they lack familiarity with theology.

Walter Farrell's vibrant memory demands a mighty monument. *From an Abundant Spring* meets the measure squarely.

L.K.

Philosophical Studies in honor of the Very Reverend Ignatius Smith, O.P.

Edited by Rt. Rev. Msgr. John K. Ryan. Westminster, Newman Press, 1952. pp. 316. \$5.00.

The title of this volume very simply but eloquently acclaims the merits of an illustrious Dominican educator, preacher and writer of the present-day. For more than three decades the Very Reverend Ignatius Smith, O.P., has been a distinguished member of the philosophy faculty at the Catholic University of America, serving as dean of the School of Philosophy for the last sixteen years. A priest of

the Dominican Order for over forty years, Fr. Smith has held fast to the spirit which inspired its foundation, the spirit of defending truth according as the conditions of the age require. This spirit has sparked Father Smith's work in the pulpit, on the radio and in the classroom.

With the same sincerity, brilliance and color that characterizes his noted accomplishments as a preacher of the Truth, Fr. Smith has endeared himself to his students and associates as a teacher of the Truth. Thus, Monsignor John K. Ryan, the editor of this volume, can declare in his brief introduction: "From his office in the School of Philosophy his genial influence has been felt in every part of his own campus and far beyond as well. It is difficult to think of another figure in contemporary philosophical circle who has had anything like his personal influence and who has touched so many lives in so many ways."

With the appearance of this collection of essays the many friends, students and fellow-professors of Father Smith's acquaintance find expression for their laudatory approval of his work. Without a doubt, the book stands as a noble and notable contribution to his honor and to the philosophy he has expounded throughout his long career. It was on Father Smith's sixty-fifth birthday that this volume was presented to him. And indeed, it seems befitting that as the day of presentation marked a milestone in the life of Dr. Smith, so the book itself represents a milestone—a step forward—in the application of the principles of Thomism to the labyrinthine problems of the day. It must be gratifying to Father Smith to observe how the various outstanding contributors, in their respective studies, have followed his lead, adapting the sublime thought of the Angelic Doctor in a sound and refreshing manner to modern exigencies. What greater tribute to a thinker than the advancement of thought amidst the maze of turmoil that is life in the world today?

The sixteen treatises in this dedicatory volume have been written by eminently qualified students of St. Thomas Aquinas. Each is a master and a specialist in his own field. Little wonder, then, that these pages vibrate with a living philosophy. Nearly every major phase of philosophy is herein treated. From an article on "The Dialectical Character of Scientific Knowledge" to one on "The Dynamics of Moral Conduct," the reader enjoys a comprehensive glimpse into the Thomistic system. A discussion on the *quinque viae* goes hand-in-hand with a treatise on modern economics, and a study on international law with one on miracles, to form a vital, harmonious whole.

Reflecting on the book as a whole, the reviewer is left with two impressions. First, the wide range of subjects so effectively touched

upon forces one to conclude emphatically once again that Thomism is the remedy for today's ills. Each article tacitly and convincingly refutes the ever-present fictions about Thomism's decline and uselessness; each is a challenge to shallow-minded thinkers who mistake the empirical for the essential. Secondly, the unusually high degree of freshness and spontaneity with which the Thomistic solutions are presented is, indeed, worthy of much praise. There is a precious quality of informality in this presentation which enables the reader to retain the vivid impressions intended. That there is a definite contact between author and reader goes without saying. It can be, therefore, that the attractive style and the welcome absence of well-worn clichés makes the perusal and study of these articles satisfying and enjoyable.

It is unnecessary, then, to say that this volume in honor of the Very Reverend Ignatius Smith, O.P., is to be recommended. It should be particularly useful to those engaged in philosophical and theological study. For the beginner it will broaden the horizon and lay open new facets of the science of wisdom, presenting at the same time a synthesis of modern philosophical thought. For the scholar it will be more than a refresher. It will throw new light on old problems, from which they can construct and progress.

E.B.

General Psychology. By Robert Edward Brennan, O.P. Revised Edition. New York, Macmillan Company, 1952. pp. xxii, 524. \$5.50.

The appearance of this revised edition of Fr. Brennan's *General Psychology* is sure to be welcomed by all who have used or wanted to use this standard college textbook.

We perhaps ought to begin by noting that this work was first published in 1937. In the present revision the changes though not radical, are numerous. The perennial philosophy it exposes as the groundwork and the framework of true, common-sense psychology has not been altered, but new data produced by experimentalists in psychology over the past fifteen years have been incorporated. The new author index shows that about 350 writers have been consulted and cited.

Often among Catholic psychologists there is to be found a certain antipathy between those whose concentration lies in the experimental phase of the subject, and those who stress rather the philosophy of Aristotle and St. Thomas as guiding and confirming any experiments. The experimentalist will insist that nothing is had for certain in psychology until it is proved in the laboratory, while the rational psychologist tends to minimize the findings of the scientist

because they merely corroborate his own philosophical or experiential deductions.

Doctor Brennan is a kindly coordinator in this dispute, and shows himself a loyal follower of St. Thomas Aquinas who stood ever ready to accept any fragments of truth even from the hands of his adversaries. The Thomistic approach to modern research is, by tradition, an optimistic one.

In this spirit, the author has carefully weighed the laboratory findings, and with great patience and tact has evaluated the conclusions proposed. On the other hand, he refuses to be restricted to the meager information issued and certified by the scientist, and he insists that psychology can rely as well upon introspection, that is, upon the everyday experience of human beings. Personal experience is a fertile field for cultivation by the psychologist, and he cannot afford to reject the fruits of its harvest simply because they spring up under natural rather than artificial conditions.

On every page of the text, Fr. Brennan contends that it is Aristotelico-Thomistic psychology alone which can (and does) interpret and synthesize the facts presented by rigidly scientific or common observation of human nature. All the other schools hamper and eventually stifle the quest for a knowledge of man.

A noteworthy feature of this new edition is the translation of the references drawn from St. Thomas which in the previous edition were given in Latin.

We are confident that this book will increase in popularity with college professors and teachers of psychology. Dr. Rudolf Allers in the preface commends it with an enthusiastic "lege feliciter." We can say no less.

D.M.N.

Grace. By Rev. Reginald Garrigou-Lagrange, O.P. Translated by The Dominican Nuns of Corpus Christi Monastery, Menlo Park, Calif. St. Louis, B. Herder Book Co., 1952. pp. ix, 535. \$7.50.

The appearance of a translation of a work of the renowned Dominican theologian, Père Garrigou-Lagrange, is an event that always draws the interest of those engaged in the study of sacred doctrine. When the work in question is the first article-by-article commentary on St. Thomas tract *Degratia* (I-II QQ. 109-114) to appear in English, it is to be greeted with all the more enthusiasm. Works on this subject in the Thomistic tradition are legion in Latin, but, as far as we know, the present work is the first extensive treatment of the subject in our own language.

After a helpful introductory chapter the author treats in successive chapters of The Necessity of Grace, The Essence of Grace, The Divisions of Grace, The Doctrine of the Church on Grace, Sufficient Grace, Efficacious Grace (two chapters), The Cause of Grace, The Effects of Grace, Merit, and finally A Recapitulation and Supplement. Four chapters are devoted to the difficult problem of sufficient and efficacious grace in which the various scholastic teachings are examined at great length. In treating Congruism and Molinism the author is at all times fair and objective. He does not set these systems up as straw men that are easily knocked down, nor has he in any way indulged in oversimplification. He treats summarily of his own controversy with the late Spanish Dominican Francisco Marin-Sola, but a full appreciation of this discussion can be gained only by reading the original articles of the two great theologians that appeared in 1925-26 through the medium of the *Ciencia Tomista* and *Revue Thomiste*.

The present translation while over literal and awkward in places is adequate.

J.F.C.

Steward of Souls, A Portrait of Mother Margaret Hallahan. By S.M.C.
New York, Longmans, Green and Co., 1952. pp. 181. \$3.50.

Steward of Souls relates the story of a woman fired with true Dominican zeal. This woman is Mother Margaret Hallahan, foundress of the English Dominican Sisters of the Congregation of St. Catherine of Siena. Mother Margaret Hallahan lived during the period which saw the rebirth of the Catholic Church in England, the era which produced Cardinal Newman and Cardinal Wiseman.

In the unfolding of this narrative one dominant characteristic is felt—an apostolic spirit characteristic of the Apostles themselves. The unending establishment of convents which were founded on the love of God and the love of neighbor is suggestive of the numerous missionary journeys and foundations of St. Paul. The Benedictine nuns helping the Dominican sisters both spiritually and materially reminds us of the early Christian communities sharing their possessions with one another. We read of bishops, priests and laity all working for the one goal—the growth of the Church in England. Their collective efforts are reminiscent of the early days of Christianity when the Apostles were working with the humble beginnings of the great Catholic Church.

In all this activity Mother Margaret played a major rôle; for it was she who founded the first English Dominican Congregation of Sisters, and it was she who worked to bring both spiritual and mate-

rial assistance to the people of England with newly founded schools, orphanages and hospitals. The portrait of Mother Hallahan is indeed complete, revealing a woman of extraordinary charity and zeal which enabled her to do so much work among the people she loved.

Steward of Souls is an important book for those who are interested in the revival of Catholicism in England. Especially, however, it is of value for those who are interested in the initial contribution which was made by the Dominicans to the ever growing renaissance of Catholicism in England.

E.B.B.

Truth. By St. Thomas Aquinas. Translated by Robert Wm. Mulligan, S.J. Chicago, Henry Regnery Co., 1952. pp. xxvi, 472. \$7.00.

Just as the mein of a man's countenance to some degree depicts the disposition of his soul, so also does a dust jack attempt to express a book. In this regard, the firmness portrayed by the jacket design of this book is a preview of the solidity of doctrine contained within.

As a first volume of a three volume series, these questions from 1-9 of the master's 29 question treatise on Truth concern themselves with the "general idea of truth and divine and angelic knowledge." A thirteen page introduction acquaints the reader with a helpful historical setting of the work; explains the style of the disputed question; provides a doctrinal analysis with a list of additional Thomistic references. The intention of the translator, to provide a good translation is seen concretized in pages of flawless English and bodes well for the remainder of this first complete translation based on the critical Latin Leonine text.

A very clear print coupled with the placement of all footnotes at the end of the book aids in continuity of concentration on the text. In addition, the avoidance of duplication in terminology by the use of a system of brackets which some translators abuse in their use, actually enhances the meaning of the text by equating one word with one thought. This is no small item because even in the original Latin text the thought involved does not readily allow for easy apprehension. An example is the body of article fifteen, question two, which concerns itself with God's knowledge of evil things . . . "since God has a proper knowledge of all His effects, knowing each one of them as it is, distinct in its own nature, He must know all the opposed negations and privations, as well as all the contrarieties found in things. Consequently, since evil is the privation of good, by knowing any good at all and the measure of anything whatsoever, He knows every evil thing" (p. 134).

It does not seem superfluous to remark that the pure, sublime

truth as transposed from the master's Latin idiom into the best of another language is at times as refreshing as if the master himself were speaking in that language.

For those who seek a more extensive knowledge of truths first encountered in the *Summa*, or for a more profound exposition of Thomistic doctrinal matter for use in reference work, this translation should be a valuable aid. Of particular note are the many passages of direct and indirect psychological reference which afford the reader a comprehensive insight into this aspect of the Thomistic system.

G.W.

Golden Goat. By R. L. Bruckberger, O.P. English version by Virgilia Peterson. New York, Pantheon Books Inc., 1952. pp. 62. \$2.00.

The Stork and the Jewels. By R. L. Bruckberger, O.P. Translated from the French by Gerold Lauck. New York, Harper and Brothers. 1951. pp. 50. \$1.50.

These fictitious narratives are positive proofs against those who think that the parable has lost its effectiveness either as a literary form or as a medium for communicating religious truths. The *Golden Goat* symbolizes wealth and its consequences. The worthy rich man is seemingly self-righteous while the unworthy poor man appears contemptible and wretched. In the first pages of this simple yet subtle parable, the beatitude: "Blessed are ye poor, for yours is the kingdom of heaven" (St. Luke, 6, 29), seems to be destroyed. This apparent contradiction is resolved when the poor man renounces his sole possession, the golden goat, and gains heaven not only for himself, but also for the rich man. The "spirit" of poverty is the key to the story and to heaven.

The parable of *The Stork and the Jewels* extends to the realm of fantasy and offers a delightful fairy tale; yet the story exposes a profound moral truth. The jewels are God's graces which give us hope and strength against the short-sightedness and follies of the world. The stork with outstretched wings is the cross of Christ extending from earth to heaven, the ultimate destiny of the children of men.

The author writes with great sincerity, sympathy and enthusiasm. The parables reveal a deep understanding of human nature and its failings. The author's free and easy style is well suited to portray human emotions. Both of these parables are sure to prove as enjoyable as *The Seven Miracles of Gubbio*. Because of their brevity and

simplicity they are accommodated to the tempo of modern times and will appeal to a wide audience not reached by more lengthy religious writings.

L.M.E.

Life Everlasting. By Reginald Garrigou-Lagrange, O.P. Translated by Patrick Cummins, O.S.B. St. Louis, B. Herder Book Co., 1952. pp. x, 274. \$4.50.

The eminent and erudite Dominican theologian, Fr. Garrigou-Lagrange, in his theological treatise entitled *Life Everlasting*, brilliantly expounds a most obscure part of Christian Dogma, the four last things—Judgment, Hell, Purgatory and Heaven—obscure because so little has been defined on them. This work is one of theological profundity and yet one of practical simplicity. For in the preface the author asserts that "Our purpose is to enlighten souls, to arouse conscience and responsibility. Our book would recall those who may be on the road to perdition, would instruct those who often commit deliberate venial sins and who take no pains to expiate mortal sins already remitted in the tribunal of confession." Skillfully he leads us to a clearer understanding of the importance and necessity of the four last things, by means of Scriptural quotations, theological reasoning, anecdotes from the lives of the saints and the sayings of the saints. *Life Everlasting* is what men are, or at least should be, striving for, and there is one sentence which strikes the reviewer as forcefully indicating the hopeful sign for the successful outcome of the struggle: "The life of grace is everlasting life already begun." *Life Everlasting* is the translation from the French of *L'Eternelle Vie et la Profondeur de l'Ame*. Fr. Patrick Cummins, O.S.B., has done an excellent job in the translation from the French edition.

J.G.C.

Henry Suso, Mystic and Poet. By S.M.C., O.P. Springfield, Ill. Templegate, 1952. pp. 167. \$2.25.

The fertile and gifted pen of S.M.C., has given us another entertaining and inspiring biography of one of God's true friends. *Henry Suso, Saint and Poet* is a short but detailed account of the fourteenth century German mystic. Born of a noble family, the child from earliest childhood showed a distressing lack of the warlike, brutal dispositions which his father deemed so important. As a result, the lad was cruelly ignored by his father. But this vacuum of paternal care was more than compensated by a tender maternal love. This was the first instance of a fact which young Suso was to learn

only too well during the course of his life. What God takes away with one hand, He gives back with the other. And so, God deprived him of a father's approval, but compensated with a mother's blessing. This is the recurring theme of the whole life story. There is a continual evidence of this Divine "give and take" throughout the too short account.

At the early age of thirteen Henry entered the Dominican Convent at Constance where he soon became one of the most popular of the young novices. For five years he went along rather smoothly, usually living up to the letter of the Order's Rule and Constitutions, but studiously avoiding the observance of the spirit of the same law. And then in some mysterious way, God entered his life rather forcefully. How this happened we do not know, but at the age of eighteen, Henry changed, so much so that his one time friends began to avoid him as being "good in an uncomfortable sort of way." God took his friends away, but gave the friar another Friend. His complete conversion began at this point, and S.M.C., rather than attempt to use her own words, describes the process in Henry's own words. Roughly a third of the short work is comprised of texts from Suso's mystical writings and poetry. The life of this Dominican was not spent in complete and what we shall call formal contemplation, since the Dominican ideal is to give to others the fruits of one's own contemplation. So Henry had to combine the active life with the contemplative, which in a word is the way of life of the true follower of St. Dominic.

Life for this friar, who had a most amazing penchant for being misunderstood and for getting into trouble, was indeed active. Twice nearly drowned, accused of being a poisoner, a robber and a faker of miracles, rescuing his own sister from the life of prostitution into which she had fallen, charged by an evil and unscrupulous woman of having fathered her child, the friar during all these trials continually walked hand and hand with God. This biography is recommended as an entertaining, readable and edifying story of Henry Suso, who gave all he had to God and took all that God gave to him; that is why we revere him today as Blessed Henry. T.K.

The Catholic Church: The Mystical Body of Christ. By Luis Colomer, O.F.M., Translated by Palmer Rockey, M. A. Paterson, New Jersey, St. Anthony Guild Press, 1952, pp. 392, \$3.50.

The doctrine of the Mystical Body of Jesus Christ is receiving more emphasis and elucidation in this century than it has since the

early ages of the Church. The doctrine is certainly not a new one since it was explicitly taught by St. Paul in his many epistles and especially in the Epistle to the Ephesians. The doctrine of the Mystical Body received less notice for a time during the Middle Ages as a result of improper emphasis placed upon it by a false mysticism.

In the past few decades there has been a revival of the doctrinal exposition of this profound mystery. The Holy Father has taken cognizance of this resurgence, and because of the great benefit to Christian piety that the doctrine offers, he has declared the mind of the Church on this subject in his widely hailed Encyclical Letter, *Mystici Corporis*.

Palmer Rockey in his translation of this first volume of a two volume work *The Catholic Church: The Mystical Body of Christ* by Fray Luis Colomer, O.F.M., has provided the English speaking world with a detailed study of the Church by a theologian well known in Spain. He has thus added to the growing store of information by which the faithful are to be led to a greater knowledge and love of the Mystical Body of Christ. Nevertheless, since the title of the book in Spanish is *La Iglesia Católica*, the title of the book in English seems to be an accommodation to the doctrine of the Mystical Body. This is not meant to detract from the excellent scholarship of the book, which is very comprehensive and significant in its treatment of the divine mission of the Church.

The division of the work into three sections provides the reader with a clear-cut view of the unique character of the Church. In the first section, the divine constitution and continuing assistance is treated; secondly, the instrumental power of the Mystical Body; and thirdly, the growth of the organism which is to be completed only on the last day. This should serve as a valuable source of supplementary reading for students of Apologetics. The formal style and intricate detail, however, will meet with the approval of only the more tireless and exacting student of the Catholic Church.

W.P.T.

Early Christian Biographies. Edited by Roy J. Deferrari. New York, Fathers of the Church, Inc. Vol. XV. 1952. pp. xvi, 394.

The lives of the saints are always worthy of recommendation for their inspirational reading. This volume of *Early Christian Biographies* presents to us the lives of some saints who, in the early era of Christianity, were the possessors of a high degree of sanctity. Previous to their time the only subjects of Christian writings were

the martyrs, who were often more renowned for their death than their manner of life, though it is true of some that their death expressed a holiness of life which had been hidden behind an iron curtain of persecution. With the main force of persecution vanquished, the daily lives of the members of the Mystical Body became more apparent. Then Christian writers began to choose as subjects for their writings those who were renowned for their holiness and extraordinary way of life, even though they were not martyrs.

The biographies are of five bishops: Sts. Cyprian, Ambrose, Augustine, Epiphanius and Honoratus and of four of the early desert fathers: Sts. Anthony, Paul the Hermit, Hilarion and Malchus. With but one exception the accounts of these men never weary the reader and are a source of constant edification. The life of Epiphanius, however, contains some stilted, formal speeches which make difficult reading. This stiffness of style is apparently a characteristic of the original text and does not reflect on the translator. The Lives of outstanding excellence are those of Sts. Augustine and Anthony. Augustine is brilliant in his defense of truth against adversaries; Anthony, glorious in his victorious wrestling with the devils.

It might be well to note that *Life of St. Anthony*, ch. 92, p. 214, has a meaningless partial sentence inserted in the text which no doubt the proofreaders overlooked.

T.H.

The Light of the World. By the Rt. Rev. Benedict Baur, O.S.B. Two Volumes. Translated by the Rev. Edward Malone, O.S.B. Herder Book Co., St. Louis, Mo., pp. 590, 463. \$7.50 per volume.

Although the primary intention of Church liturgy is always the glory of God, our liturgy has also a secondary purpose of instructing the faithful. Liturgy should be a vivid medium for teaching the doctrines of the Church. We are to use it as a moral exercise in the virtues and follow its practical example of the Christian ascetical life. Unfortunately, these doctrinal and moral points, the so-called secondary fruits of the liturgy, have been neglected in recent times by clergy and laity alike. *The Light of the World*, by the Rt. Rev. Benedict Baur, O.S.B., is a book which fosters the revival of sound liturgical piety through liturgical meditation.

The first section of Father Baur's two volume work centers attention on the major cycles of Christmas and Easter with their penitential seasons of Advent and Lent. The second volume treats the Sundays after Pentecost and the great feasts of Our Lord which fall during the summer months. Father Baur explains the Sunday and weekday Masses. Some saints' feasts days belonging to the sea-

sons and the important feasts of the Blessed Mother are included in their order of occurrence. The theological significance of the Sunday Masses is explained in greater detail by special introductions. No attempt has been made to systematize the liturgy; rather the random and often repetitious way of the liturgy is followed throughout. Meditations are given on three points taken from the proper of the Mass of the day and are correlated to the season of the ecclesiastical year.

Liturgical meditations such as Father Baur presents should be part of the priest's preparation for Holy Mass. The changing proper prayers of the Mass will take on deeper meaning for him because they will be related to his theological knowledge of what God is, what He became for us and what He continues to do for us daily.

The Rev. Edward Malone, O.S.B., is to be commended for his smooth translation from the German *Werde Licht*. J.M.D.

Men At Arms. By Evelyn Waugh. Boston, Little, Brown and Company. 1952. pp. 342. \$3.50.

The most generic description that can be made of the second World War is that it produced, in epic proportion, an unmatched display of movement and emotion. *Men at Arms*, the first volume of Evelyn Waugh's proposed trilogy on that same war, isolates these two predominant aspects as played against the background of one unique regiment and its men. Viewing the history of England's first year at war, when she was gagging on both the fumes of her sister-nations' corpses and the hot breath of the advancing German Army, we are given a surprising show of humor, which, while at odds with the general conspectus of the background, fits in quite neatly with the special segment of defense on trial in the book. The finished product is very witty, very British and refreshingly unorthodox.

Guy Crouchback, the nominal hero of the novel, is first met taking leave of an eight-year sojourn of "shame and loneliness" in Italy. Burdened by the one unalterable and regrettable conclusion that he has failed in his relation with the rest of mankind, remained a stranger and was "accepted and respected but not *simpatico*," he is now on his way back to England and the battle in which, whatever the outcome, "there was a place for him."

The subsequent events of the book are the story of Guy, the regiment he eventually gains admittance to, and several of the officers with whom he shares the burden of arms. The regiment, the Royal Corps of Halberdiers, first formed in the reign of Queen Elizabeth I and affectionately called the *Applejacks*, is the tissue out of which

Mr. Waugh has assembled his secondary line of plot. In peace time a self-considered military offshoot of a Pall Mall men's club, the regiment takes up the cudgel of war with admirable gusto. Waugh describes the regiment struggling to gain autonomy amid its rival military units, embarking on futile training programs and moving up and down the English coast like a lost dog answering every casual whistle. It is a tongue-in-cheek description all the way and adds up to a skilled mixture of wry humor and reverent satire.

In the midst of this military hide-and-seek the reader is introduced in a series of sporadic jottings, into the life of the Crouchback family. Spawned in the reign of Henry I, Catholic and now in steep economic decline, it is a group vaguely reminiscent of the Marchmains of *Brideshead Revisited* and like them, includes its share of respectable oddities. Of particular note is Guy's father, who, during the auction of the family estate, "attended every day of the sale seated in the marquee . . . munching pheasant sandwiches." For Guy, the army in the form of the Halberdiers, does not supply any appreciable change of type. At one extreme he meets Aphorpe, a droll reminder that men are often children, even when arrayed in the outfits of war. At the other extreme is Brigadier Richie-Hook, a caustic witness of the tragedy of an "*enfant terrible*" of the first World War who floundered badly in the backwash of the new struggle.

While *Men at Arms* contains little of the lyric, personal ardor of *A Farewell to Arms* nor, happily, any of the Augean stable atmosphere of *From Here to Eternity*, it does present vividly several stages of the doubts, regrets, caprices and subconscious longings of one man at war. Still more, author Waugh has given Crouchback the glimmerings of an eventual major achievement. In realizing the failures within himself and still finding courage to continue the search for adjustment, the search for that nebulous haven of being *simpatico*, Crouchback provides a logical and sympathetic nexus to the remaining volumes of the trilogy. More than this, the appeal for us goes beyond a mere interest in the acceptance of his plight, and becomes an authentic and earnest wish for its final resolution in honor and success.

E.R.B.

The White Paradise. By Peter van der Meer de Walcheren. Preface by Jacques Maritain. New York, David McKay Co., 1952. pp. 91. \$2.00.

The Carthusian Foundation in America. By a Carthusian. Sky Farm, Whitingham, Vermont. 1952. pp. 24. (\$0.25).
Have you ever visited a Carthusian monastery? Most probably

you have not. For until recently, an American's chances of doing so in this country were non-existent. All twenty-three established Charterhouses are located in seven European countries. But since the arrival of the pioneer Carthusians at Sky Farm in Whitingham, Vt., it should not be too long before America will be blessed with one of St. Bruno's purely contemplative hermitages. Until then, however, you may wish to visit a Charterhouse vicariously with Peter van der Meer de Walcheren in his beautifully written book *White Paradise*. As a translation from the original Dutch, *The White Paradise*'s appearance coincides with the interest caused by the foundation of the nucleus of a future Carthusian monastery in America.

This little volume should do much to dispel the "idea . . . that men and women, of whatever age and education, who 'take refuge' in a cloister, and more especially in the enclosed monasteries of the contemplatives, are really misfits, individuals who could never have counted for much in the active life of the world." With penetrating insight de Walcheren tells of his stay at the famous Charterhouse of La Valsainte in the Swiss Alps. This sympathetic account depicts the "singlehearted reasonableness and absolute simplicity" of Carthusian life, whose silent loneliness is broken only by the century-old shout of St. Bruno: *O Bonitas!* in the contemplative prayer of his sons.

For those desiring a detailed account of the daily life of a Carthusian the booklet *The Carthusian Foundation in America* will be most informative. Prayer, solitude, and a mortified life are the characteristic features of the Carthusian Order. "The basis of Carthusian observance is the solitary life of the early Fathers of the Desert combined with elements of early cenobitical monasticism." All of which demands normal good health, a moderate imagination, and good judgment. "Solitude is no place for anyone who lacks nervous, psychic or spiritual equilibrium."

"A woman about to give birth has sorrow, because her hour has come. But when she has brought forth the child, she no longer remembers the anguish for the joy that a man is born into the world." The Carthusian Order is in labor, because her hour has come to bring forth her first offspring in this hemisphere. American Catholicism watches and waits with anxious expectations for the arrival of another perfect child.

B.M.

Biology and Language. An Introduction to the Methodology of the Biological Sciences, including Medicine. By J. W. Woodger. London, Cambridge University Press, 1952. pp. xiii and 364. \$8.00.

This latest book by Dr. Woodger presents in clear language and facile style a logical analysis of the biological sciences. The discourse is not primarily about organisms, but about *statements* about organisms. This keynotes the second-intentional character of the work. The author obviously intends to present a methodology, a specialized material logic for biology that uses the basic language of logistics for its expression. But the use of logistics in this book is considerably less technical than in the author's *The Axiomatic Method in Biology*. In fact, the author herein abandons the attempt to derive all of biology from a few simple axioms through a rigid deductive system. He settles now for a general description of the methodology, and applies it to specialized problems only.

The first part of the work deals with the classification of biological statements into various levels, and describes the interrelations between these levels as they occur in biological theories. In the second part, these results are extended and applied to methodological problems in genetics. Linguistic aids to the study of evolution are also discussed in this section. The concluding part is devoted to a similar application to neurology and related sciences, after which the author makes some recommendations about language usage in medical psychology. He clearly recognizes the difference between the physical and psychical orders, and urges that precise linguistic expression be used to separate these areas of discourse.

As logical works go, this is fairly simple for the reader uninitiated in modern symbolic logic. Aristotelians will find the author's logical analysis of Harvey's classical argument for the circulation of the blood of particular interest. By way of criticism, it may be said that much of the work is devoted to logical methods that are not peculiar to biology, but could equally be applied to any real science. Thus the particular value of the work does not seem to be so much that it is a precise biological methodology, as that it is a modern *logica docens* that uses illustrative material taken from the biological sciences.

A. W.

Conflict and Light. Edited by Bruno de Jesus-Marie, O.C.D. Translated by Pamela Carswell and Cecilly Hastings. New York. Sheed and Ward. 1952. pp. viii, 192. \$2.75.

Basic to any study of psychological disturbances and readjustment is a knowledge of the nature of man. It is equally important

to have clear concepts of God, Creator of that nature. Only then can sin and sanctity, two realities existing in that complex being—man, be fully understood and appreciated. The authors of these essays, eminent in their fields, aim at breaking down the maze of complexities in the life of man so that many unintelligible situations, which confront both priest and physician, might be met with a planned course of action.

The book is divided into two sections. (1) Darkness and Sin; (2) Balance and Light. Section One deals with the theological foundation of sin, the consequence of sin guilt, the relationship between guilt and mental disturbances and some psychological aspects of confession. Section Two treats of the false and the true notions of sanctity and concludes with a short, but excellent exposé on the ascesis of light of the Mystical Doctor, St. John of the Cross.

These studies merely touch upon the problems and their solutions, leaving many questions in the mind of the reader, yet by reason of this very fact, they will serve as an incentive for further investigation. The one certain conclusion which can be drawn from this book is that all difficulties, no matter how complex, must be treated in the light of Catholic teaching and the findings of science, excluding neither the one nor the other, to insure the successful direction of man's actions to his ultimate goal—God. *Conflict and Light* will be of special interest to confessors, spiritual directors and physicians among whom it will find an appreciative audience. L.M.E.

Logic. The Art of Defining and Reasoning. By John A. Oesterle. New York, Prentice-Hall, Inc., 1952. pp. 232. \$3.65.

Who does not wish to have reason for a guide? Yet in the modern world reason is suspect. Minds stretch out for truth and too often find that truth eludes their grasp. Man's mind no less than his hand must be trained to do its work. And although common experience will bring some proficiency to each, if either is to perform a complicated task easily and successfully, an art is needed. Logic is the art "directing the act of reason so that in reasoning man may proceed orderly, easily and without error."

The introduction to this art offers difficulties. Students previously concerned with external material objects, are suddenly asked to turn their attention to the ideas of the mind and the signs of these ideas, words. Unless they are allowed a gradual and connected introduction, the strangeness will confuse and alienate them. Logic will become something to avoid. Once acquainted with the objects of logic, the student must experience some satisfaction in successfully handling

these objects and be impressed with the value of this art for his daily living if he is to habituate himself to the use of logic.

Dr. Oesterle in his text on elementary logic has produced a book that should be highly effective in helping to form "reasonable" people. The contents are based on Aristotle's *Organon* and the *Commentaries* of St. Thomas Aquinas and St. Albert the Great and some modern studies. Modal propositions are only briefly mentioned. Otherwise the content compares favorably with standard texts, e.g., *Elementa Philosophiae* by Joseph Gredt, O.S.B.

The book is divided into three parts according to the three acts of the mind, apprehension, judgment and ratiocination. The material is clearly and succinctly presented with the elimination of as much technical terminology as possible. A set of questions follow each chapter and usually one or two work-sheets (about forty in all). Problems of familiar and notable situations are used, e.g.—"Every Christian is a Fascist, because every Fascist is anti-Communist." The book has a spiral binding.

As a great advance in pedagogy, the formal and material aspects of the act of reasoning are considered more dependently than in the usual text and this helps to emphasize the fact that logic is applicable to real being. The inclusion of chapters on Induction and Sophistics and short sections on Rhetorical and Poetical Argumentation gives the student a comprehensive view of the problems involved in obtaining and communicating truth and a firm basis on which more profound or specialized studies may be built.

An appendix includes Lesson I of St. Thomas's *Commentary on Aristotle's Posterior Analytics* and Lessons I, II and III *On Interpretation*. Such reading should be a stimulus to the student of logic.

Dr. Oesterle is to be congratulated on his effort to put the much needed art of reasoning within the grasp of today's student.

L.M.T.

Theology. A Course for College Students. Vol. I: Christ as Prophet and King. By John J. Fernan, S.J. Syracuse, N. Y., Le Moyne College [Obtainable from Le Moyne College Bookstore], 1952. pp. xviii, 309. \$3.50.

Perhaps the most pressing requirement of the splendid movement of theology for college students is a satisfactory set of textbooks. It is to meet this urgent need that the departments of theology of several Jesuit colleges have set to work to produce the much-desired texts. The present work is the first of a projected series of four

books, designed to cover eventually the full four years of a college theology course.

Following a brief but clear, positive statement of the purpose and function of theology in the scheme of Christian education, Father Fernan devotes the rest of his Preface to an exposition of the general objectives and a specific outline of this particular college course in theology. The unifying principle of this course is the fact that the "good news of the Gospel is the new life we have in God." All theological truth, therefore, is to be studied in relation to this central fact. The course here proposed is set up in the following steps, each of which occupies a year of academic study: 1. The Life that is Christ (Christ as Prophet and King); 2. The Life of Christ Communicated to the Church (Christ the Priest); 3. The Life of Christ Communicated to the Individual by the Church (Christ in His Mystical Body); 4. Asceticism—the means of developing the Life (Christ in the Individual Member of His Body).

The first volume is devoted to imparting a thorough knowledge of the life of Christ. This course falls into two main parts: first, a study of the four individual histories of the life of Christ, our four Gospels; second, a study of the life of Christ as an organic whole. In actual fact, Part One includes the matter usually assigned to that part of Scriptural study called General Introduction and Special Introduction to the Gospels. It is of uniform high excellence in every section. The second and third parts offer a reflective consideration of the public life of Christ, prefaced by a picture of the historical, religious, and social background to that life and followed by a detailed outline of Our Lord's Public Life. The book closes with two chapters which form a "Dogmatic Summary," dealing respectively with Christology and the Church. Scriptural references are, of course, abundant; there are frequent reading lists and a number of sensibly prepared lists of test questions, but no index.

One may say without hesitation that the present volume fulfills with remarkable success the aim set for it by those responsible for this course in college theology. It is, however, precisely with this aim itself that the Thomistic theologian will take serious issue. He will insist on the fundamentally scientific and sapiential notion of Sacred Theology, no matter to whom it may be imparted by way of academic discipline. Hence, he will be firmly unwilling to abandon or ignore the authentic and often approved method and order of the Angelic Doctor in working up a course of theology, even one designed for college students. But this is a problem which demands far more ex-

tensive and intricate treatment that we can spare it in the course of a book review.

J.P.R.

Catholic Digest Reader. Selections by the Editors of the "Catholic Digest." Doubleday and Company, Inc., 1952. pp. 500. \$3.95.

For the past fifteen years, the *Catholic Digest* has been presenting a wide range of articles. Its aim has been to present profound, vital, engaging topics under an aura of popular appeal. The successful result has been a popular magazine with an excellent format and as professional an appearance as any secular magazine in the market. Its circulation is a whopping 450,000.

Now, the editors have culled more than a hundred selections from the thousands of articles printed over the past fifteen years. In publishing this anthology, they entitled it the *Catholic Digest Reader*. A definite plan was followed in making the selection since all the articles fall under one of three classifications: Religion at Its Source; Religion at Work; and Religion in Persons.

Under the title "Religion at Its Source," there are well-written essays on the life of Christ, the approach to belief, prayer, the Mass and the sacraments. Under the title "Religion at Work" are critical articles on the Church and State, Religion and Science, the Church in the Social Order, Religion and Education, the Church in Industry, Religion and Art, and Virtue and Vice. The final classification is divided into sections dealing with outstanding Christians, missionaries, saints and converts.

This anthology can be read with profit by a diverse audience. Non-Catholics will find in its pages a genial explanation of Catholicism as presented by a legion of celebrated authors—authors well known to them: such as Graham Greene, Fulton Oursler, Evelyn Waugh, Francois Mauriac, Frances Parkinson Keys, Maisie Ward, G. K. Chesterton. Catholics will be fascinated by this oblique presentation of their religion, and it will certainly enhance their wisdom and piety. In addition, they will be edified by the eminent Catholicism of a galaxy of Catholic authors.

J.H.M.

Exploring a Theology of Education. By Edward A. Fitzpatrick. Milwaukee, Bruce, 1952. pp. vii, 174, with index. \$3.50.

The appearance of this sort of study is encouraging. It indicates a realization, on the part of responsible educators, of the most vital and the most urgently necessary element in the field of education,

namely an accurate and comprehensive outlook based on theological fundamentals.

As the author frankly admits, the book is exploratory, tentative. Its first aim is to acquaint the reader with the need of a theology of education and to present some of the problems involved. A second aim is to outline various possible approaches, with the hope of stimulating further scholarly work in these areas. Lastly, the book attempts to furnish Catholic education with a "systematic formulation in educational terms of the faith that underlies it." Dr. Fitzpatrick succeeds very well in the first aim we have mentioned, while the last two seem to have suggested greater difficulties than he has been able to solve explicitly. Nevertheless, the elements are present for working out a satisfactory solution; only further consideration and reflection are needed to evolve it.

Especially noteworthy is Chapter III, which lists a large number of basic Catholic doctrine and relates them to the various problems of education. This chapter, as well as all the others, contain a set of excellent footnote references, suggesting further investigation and locating pertinent studies on individual questions. The book closes with a fine chapter on two practical issues: religion in public education, and religion in character education. We commend the author for the forceful and stimulating attention he has given to a grave contemporary question.

J.P.R.

Sermons for Eucharistic Devotions. By Rev. John B. Pastorak. St. Louis, B. Herder, 1952. pp. vi, 511. \$7.50.

When God writes straight with crooked lines the result is always surprising. For example, He took the French Revolution and with it wrote a new vigorous page in the life of His Church. Nationalism and Jansenism which produced the Revolution found their own death in its effects. Everywhere in the Church there was a new strength which produced a personal attachment to the Papacy, new religious orders, a fresh tenderness for the Mother of God, and new devotions to the Blessed Sacrament. This age of the Church is still with us and its expression is manifest. Particularly in regard to the Eucharist we can discover this expression of a living faith. Holy hours, Communion Sundays, nocturnal adoration are the contributions of our time. Pius X encouraged reception of Communion at an early age. Pius XII has liberalized the laws of the Eucharistic fast.

The priest's work is to extend and deepen this love of the blessed Sacrament in the faithful. To help him obtain this end is the object of Fr. Pastorak's book. He has written thirty sermons for use at

various Eucharistic occasion. They are long sermons that would take at least thirty minutes to deliver. The author's style is thoughtful and extended. These facts will lead to a proper use of his book because the sermons' length and slow development militate against a brutal memorization. In other words, the preacher must use Fr. Pastorak's book as a preparation for his own sermon. There are many fresh comparisons and bright word pictures that any reader will want to use in his sermon. Moreover, there is an urgency and zeal hidden quietly in each page that will be communicated to the reader. One paragraph or line may be the spark that will inspire the preacher for his own work. Certainly, the sermon entitled "Preaching during the Forty Hours" may be profitably read before beginning to write any sermon.

We are sorry that Fr. Pastorak has limited his field so strictly to devotions that are consequent to the Mass. Devotions by their nature are emphatic. They spotlight this or that part of the Catholic Faith and necessarily leave in the shadows other aspects of revelation. The danger of separating the Eucharist and the Mass is always present among the devotional practices of the faithful and it is up to the preacher to lead all these activities back to the Mass which is the perfect act of religion. In brief, the unity of all Eucharistic devotions in the Mass could have been more sharply outlined. C.B.

Sex-Character Education. By John A. O'Brien, Ph.D. New York, Macmillan Co. 1952. pp. 212. Clothbound, \$2.75. Huntington, Ind., "Our Sunday Visitor." Paperbound, \$1.50.

Father John A. O'Brien has made a valuable contribution to the very perplexing problem of sex instruction. The purpose of his book is summed up in the introductory chapter: "It is to meet the urgent and pressing need of parents as to methods of explaining sex to their offspring from the time that they first inquire about it to the time at which they are ready to assume the responsibilities of marriage." This plan is carried out in eighteen chapters, only seven of which were written by Father O'Brien. The other eleven, written by experts, each adding the weight of his authority and an individual viewpoint, provide a wide selection of methods of practical instruction.

The recurring theme that parents are the ones who have the privilege and responsibility of instructing their children in the purpose and beauty of sex, is the true genius of this book. It is a persuasion that is well-calculated to arouse every parent to a new outlook and a forthright handling of what is in reality a very natural, easy and rewarding task.

The factors of the time to begin sex instruction, the amount of knowledge to be imparted at each stage of development, the manner of instruction and the fundamental reason for sex are all correlated in a practical program for eradicating the false fear and shame which so unfortunately surrounds sex. The work is crowned by a closing chapter on the true beauty and supreme power which has been given to men in the miracle of procreation by a benign Creator.

Sex-Character Education is a book to which every parent and everyone who has any interest in the welfare of children, should have recourse. The mystery of sex will remain, but there will be a feeling of reverence rather than of morbid curiosity once its true significance has been established.

P.T.

Primitive Man and His World Picture. By Wilhelm Koppers, S.V.D. Translated by Edith Raybould. New York, Sheed and Ward, 1952. pp. 26. \$3.50.

Father Koppers exposes the falsity of some of the evolutionary theories concerning the inception of man's social life, his psychological structure and his concept of religion. Although, as the author points out, many scientists have recognized the untenability of the evolutionist position with regard to certain basic facts concerning early man, some remain unmoved by the findings of Historic-Ethnological research.

It still remains for science to discover whether man's body really descended from animals or not. That the notion of a high god creating a first couple and a "fall from innocence" are among man's oldest traditions is a proven fact. No discoveries have been made which assure us that there ever existed a "pre-logical" man, and it seems that man's physical nature was adjusted to his mental equipment from the very beginning.

Father Koppers, professor of Anthropology at the University of Vienna, as an ethnologist has spent much time in the study of primitive peoples. He shows how this science has contributed to the knowledge of primitive man's religious concepts. The results of research among two "modern-primitive" races, the Bhils of Central India, and the Yamana of Tierra del Fuego are exposed to the reader and many false notions concerning these so-called "Godless people" are exploded.

It is gratifying to read a book, technical in aspect, which, nevertheless, is written in a manner which holds the attention of the reader throughout. It is gratifying, too, to see repudiated many evolutionist theories with which, for many years, the ordinary layman has been duped.

R.A.F.

The Wisdom of Faith. By Msgr. Charles Journet. Translated by R. F. Smith, S.J. Westminster, Md., The Newman Press, 1952. pp. xvi, 225. \$4.25.

Msgr. Journet is well known in Europe as a theologian of outstanding eminence. At present he resides in Fribourg, home of the famed theological faculty which is under the direction of Dominican professors. In the past Msgr. Journet has produced a number of excellent studies on various questions and aspects of theology, particularly in that vital and intriguing field of theological method. The present work is quite evidently the fruit of many years of deep reflection and wide investigation, and represents the mature thought of a thoroughly capable mind.

Certainly, Msgr. Journet has set himself no mean task, in undertaking to answer the formidable question: "What is Theology?" With consummate skill and wisdom, however, he has sought the answer in the solid and illuminating doctrine of Saint Augustine and Saint Thomas Aquinas, who, he confesses, "have never led me astray and whom I love ever more spontaneously." The results of his earnest labor are several highly satisfying essays on the nature and various functions of sacred theology. Striking the living roots of this supreme discipline, the author characterized it, as the title of the book indicates, as the wisdom of faith, and on this basis he unfolds the offices and relationships exercised by theology in the full scope of its activity.

First, there is a brief chapter on the wisdom which transcends even sacred theology, the "wisdom of love" which is the immediate and exclusive gift of the Holy Spirit and which expresses itself ultimately in mystical experience. This is particularly heavy fare to begin with, but it sets the tone for the rest of the work, raising the reader at once to an extraordinary lofty level of thought and consideration.

The greater part of the work is concerned with that wisdom which we mortals acquire by our efforts, aided and enlightened, of course, by the faith we possess. This study seems to comprise three main parts. The first is an introductory consideration of the psychological and metaphysical framework of theological thinking, which the author entitles "Wisdom of Faith and the Use of Concepts." Briefly, this chapter explains successively the value and use of concepts by faith, the meaning and functioning of analogy in theology, and the strength and necessity of paradoxical and metaphorical language in the formulation of theological doctrine. For most of this matter the author follows and interprets for us the difficult and profound positions of Dionysius, as adopted by the Angelic Doctor.

The next section consists in a lengthy examination of the two

principal functions of theology, speculative and positive—or, as Msgr. Journet prefers to designate them, doctrinal and historical. Here indeed is the book's chief claim to theological beauty and sublimity. The author is an expert in the art of clear and convincing exposition. Quite obviously, he has spared no pains in delineating with great care and conscientious precision the respective rôles played by the doctrinal and historical offices of sacred theology, and their mutual relations and interdependence. In this sphere of thought Journet is, again, a faithful disciple of St. Thomas, but upon the unshaken foundation of Thomistic doctrine he has erected an original and truly formidable structure of admirable proportions. For much of his more speculative theory the author appears to have relied on work done previously by Father Gagnebet, O.P. He does not seem to be aware of the further contributions on this subject made by Father Muniz, O.P., which, this reviewer believes, would have enhanced some of his conclusions. At any rate, the chapters on doctrinal theology are rich and rewarding on their own merits.

It is particularly for his work in the area of historical theology, a field as yet little explored by most Dominican theologians (who could reap abundant harvests there, undoubtedly), that Msgr. Journet merits our gratitude and high esteem. He has given us a fresh and unusually bold concept of what is meant by historical theology, which he insists must be distinguished from the history of theology and the history of dogma, and even from the historical excursus which is customarily made in the several theses or tracts of doctrinal theology. There is in his observations on this fascinating subject much food for thought for the interested theologian, and a wealth of suggestive matter for further development.

The book is completed by a summary consideration of the wisdom which is properly human and which is inferior to that of faith, namely metaphysics or the "wisdom of reason." In this chapter the question of a valid and convincing natural theology is posed and discussed. Of particular note are the author's observations on the place occupied by philosophy in the elemental structure of civilization, which include a consideration of just what civilization as such implies. Finally, Msgr. Journet appends an all-too-brief summary of the various degrees of Christian knowledge.

We should not fail, in spite of our genuine enthusiasm for this work, to point out two defects worthy of mention. The first is the unqualified quotation by the author, more than once, of a theological work of recent date, which, as far as we know, is still on the Index of Forbidden Books. The second is a notable weakness of under-

standing, and consequently of argument, in his treatment of what he calls an "Existential Moral philosophy." Perhaps Msgr. Journet's basic intent is sound, but he has unfortunately followed up a strange and, one had thought, long-time refuted theory. But this is a very minor point in an otherwise superlatively fine work of Catholic Theology.

One is left, then, wondering only how the publisher has had the hardihood to attach to so exacting and advanced an essay the subtitle "An Introduction to Theology."

J.P.R.

Great Paintings from the National Gallery of Art. Edited by Huntington Cairns and John Walker. New York, Macmillan Co. 1952. \$15.00.

Lovers of the best in painting will welcome *Great Paintings from the National Gallery of Art*. Having as its purpose to popularize the exquisite collection at the National Gallery, Washington, D. C., it derives its significance from that institution, which is one of the finest of its kind and for many Americans their principal contact with the culture of past and present.

Accompanying each of the eighty-five full-color reproductions is a text offering some insight into the work itself or the character of the painter. Some of these texts are short discussions on aesthetics, while others are selections of poetry and in a few cases actual quotations of the painters themselves. There is also with each picture a brief note on its history and physical makeup.

This reviewer, by actual comparison of the reproductions with the originals at the National Gallery, found that most of them were extremely faithful, though in some cases tending to warmer tones. That of Bellow's "Both Members of This Club" is worthy of note in that it is truer than other reproductions of it. On the other hand, that of Mary Cassatt's work lacks the bluish flesh tones of the charming original. This volume is not intended to introduce the "reader" to the entire treasure of the Mellon Gallery, but is rather an addition to a similar publication in 1944. It will, we hope, be followed by others. In itself, however, it does make one anxious to see the real masterpieces and learn more about the men and times that produced them.

W.P.H.

The Loved and the Unloved. By Francois Mauriac. Translated by Gerard Hopkins. New York, Pellegrini & Cudahy, 1952. pp. 153. \$3.00.

Now that Francois Mauriac has won the coveted Nobel Prize for Literature, and takes his place beside such established authors

as Bertrand Russell, William Faulkner, T. S. Eliot, André Gide, and Eugene O'Neill, prudence bids the dissenting critic to tread lightly. But to tell the truth despite the risk: Mauriac's latest novel simply fails to explode.

Like any connoisseur's delight, one has to acquire a taste for Mauriac's opaque theologizing, his grotesque characterizations, his anguished outlook upon the great human struggle. But even a sharply refined taste for the Mauriac mode will find little that is palatable in *The Loved and the Unloved*. The rather thin plot unfolds with great economy of words, a skeleton that lives and breathes but has neither flesh nor blood. The story is, of course, another variation on Mauriac's perennial theme, the distorted human passion—this time a polygonal love affair, "one aspect of the hatred between the sexes which is rarely studied," a wretched situation in which every character loves someone else who loathes him in return. Even the novel's one "true love" amounts to little more than the rash romance of two pitiful adolescents who do nothing to enoble the setting. The book comes to an enigmatic close with one of the disconcerted lovers deserting the battle to grope for "someone," and it is only after reading the postscript to the novel that the reader learns the intended meaning of the nebulous symbolism Mauriac uses to suggest the working of divine grace.

Here, as in most of his works, the abundance of all the elements in which Mauriac excels strikes the usual inquisitive note: why all this animality, all this despondency and painfully contrived ugliness? Father Gerald Vann, O.P., in an illuminating analysis of Mauriac and his work (*The Dublin Review*, Summer, 1951), solves the perplexity of his pessimism on the basis of his twisted conception of human love. "He sees love, the love of man and the love of God alike, as the desire to possess. Human love in its turn does include the desire to possess, but essentially, when it is love and not isolated passion, it means the desire for union, for a complete sharing of life, rather than merely possession: it means the desire to live in love, to be possessed by love." Mauriac finds human love repugnant because he does not penetrate the difference between true love and passion disconnected from love. "It is sex in isolation from love," writes Father Vann, "that is animal, cruel, selfish, unreal, sterile; but when it is really human—when, that is, it is an element in a total, shared, psychophysical love—then happiness is possible."

Appended to the end of the novel is a "Postscript," an interesting attempt by Mauriac to answer the charges of non-conformity, uselessness, and even harmfulness, which a large segment of Catholic

critics have insistently leveled against him. It forms a statement, however disappointing, of Mauriac's philosophy as a novelist, and, more pointedly, the definition of his religious position as an artist. From the source of such heated controversy, here, indeed, should be a precious item. But after proposing precise and incisive questions, instead of answering with like precision, Mauriac bedevils the reader by deftly sliding away into new topics, leaving him to wonder how such artful prose can be so slippery. This, it would seem, is the pith of the argument: a distinction must be made between the Christian artist who "serves," and the Christian who is an artist, whose "vocation" it is "not to serve." True art is something almost automatic, a reflection of the artist himself already determined for him, something he must follow as though it were objective and beyond his power to change. The novelist, as an artist, "serves" best when he seeks most "not to serve"—when the novel becomes a perfect product, an absolute reflection of the novelist as he is, eliminating all attempts to tamper with the product or turn it to any use. The novel, then, has no other use except to "furnish a considerable amount of evidence about the man who wrote it."

Mauriac insinuates logically that it is quite fair to judge him as he reflects himself in his novels. In view of the graceless human disfigurement and erotic ferment which characteristically mark his work, this seems to be a curiously cynical confession for a "Christian who happens also to be a novelist."

L.K.

Kierkegaard. Presented by W. H. Auden. New York, David McKay Company, Inc., 1952. pp. 225. \$2.50.

To understand and appreciate adequately the position of the Father of Existentialism, it is first necessary to realize that he was primarily neither a philosopher nor a theologian, but a preacher. The revolt against the state church and against Hegel were the occasions of his writings.

Kierkegaard was a Danish religious author concerned with the "existing individual" and his becoming a real Christian. The state religion (Lutheran) was no longer a controlling influence and those who embraced it were merely nominal Christians leading lives of mediocrity. On the other hand, the excessive objectivity of Hegel was leading men further away from the true notion of Christianity, which is not to be considered only speculatively, but is actually to be lived. These were the chief factors which confronted Kierkegaard and he clearly saw their dreadful consequences.

For Kierkegaard there are three stages of life: 1—esthetical;

2—ethical; 3—religion. Each stage can be characterized in a word: 1—enjoyment; 2—duty; 3—suffering. Religion is divided into two kinds: 1—Judaism; Paganism; 2—Christianity. It is only in the last that man can fully appreciate his real relationship to God.

It would seem that the speculative order is rejected and condemned by Kierkegaard; yet it must be remembered that he was revolting against an objectivity which completely excluded the subjective element. He was attempting to restore the practical order to its proper place in the realm of things. There are traces of despair which reveal themselves throughout the writings, which can be attributed largely to his personality and his fundamental religious principles. This same note of despair when divorced from God and religion gives rise to the pessimistic and atheistic existentialism propounded by Sartre. Kierkegaard writes with great fervor and a deep sensitivity for the individual person. Many of the passages contain truths expressed with such sublimity that one gets the impression of reading from the pages of the great spiritual writers.

W. H. Auden has taken passages from the principal works of Kierkegaard and has correlated them so as to form a unified whole. No attempt is made at criticism, but merely a presentation of the doctrine so as to give some general notions of existentialism in its beginnings. The student of History of Philosophy will profit from reading this book, but it is suggested that it be done under the supervision of an experienced advisor so that philosophical and theological difficulties may be solved when encountered. Furthermore, though these excerpts from the work of Kierkegaard are undoubtedly the best introduction to his thought, nevertheless it is highly probable that they fall under the general prohibitions of Canon Law forbidding us to read the writings of heretical theologians. Consequently, we remind our readers that this book should not be read without first securing permission from the local Ordinary.

L.M.E.

Saints For Now. Edited by Clare Booth Luce. New York, Sheed & Ward, 1952. pp. vii, 312. \$3.50.

Unlike many literary efforts, the title of this most recent approach to the lives of the saints is a key and a form out of which the twenty authors have molded their subject matter. For the underlying pattern of each sketch brings into focus the timeliness or perhaps even more accurately, the timelessness of the personalities under consideration. Hence the most apt title *Saints for Now*.

The authors who have so ably lent their talents to the making of this book read like a page out of Literary's Four Hundred. They

range from such notable novelists as Evelyn Waugh, Kathleen Norris and Bruce Marshall to top journalists as Vincent Sheen, Rebecca West and Whittaker Chambers. The last two and Gerald Heard are non-Catholics; yet their treatment evidences a sharp and sincere appreciation of the Catholic Church as the *communion of saints*.

The style, approach and cast of each contribution is unique; comparisons are futile and the attitude, taste, and background of the individual reader becomes the final judge in each selection. Under the wisely directing hand of Clare Booth Luce *Saints for Now* offers a widely assorted fare for the reader. Among others in the volume are to be found the story of a nun: St. Therese of Lisieux; two Jesuits: St. Ignatius Loyola and St. Francis Xavier; a parish priest: St. Jean Vianney (the cure of Ars) and one Pope: Pius V. The refreshing and brilliant reactions of the authors, as the poet Alfred Noyes, in his lyric tracery of the labyrinth-like personality of the Apostle John, finds that "his tenderness goes down to the deep fount of human tears"; or Evelyn Waugh, working on a conjectural basis, builds up a fascinating platform on which to reveal the tragic-triumphant life of St. Helena, whose task was "to turn the eyes of the world back to the planks of wood on which their salvation hung"; Paul Gallico experiencing a "pleased astonishment" at the "gentle courtesy" of St. Francis; and Thomas Merton concluding that the soul of St. John of the Cross was "too pure to attract any attention"; all these and many more rush the reader along in an ever widening exposure of both author and subject.

The divergent attitudes of the authors are not without their value. If Robert Farren refers to St. Thomas Aquinas as a "managed man, which every man with a vow of obedience must be," and the career of our earliest dabbler in flag-pole sitting, St. Simeon Stylites, is judged as an "excellent symbol of our faith, which is sanctified commonsense" and if D. B. Wyndham Lewis (in one of the most brilliantly executed pieces in the book) refers to St. Pius V as one of "Browning's old Spanish officers in a shabby Dominican habit," all are done with reason and logical satisfaction. The reader may be surprised but never befuddled. And the seven illustrations, drawn by such notable artists as Lauren Ford and Salvador Dali, among others, add a visual pleasure to accompany the temper of the text.

Clare Booth Luce remarks in the opening pages that "the portrait of a Saint is only a fragment of a great and still uncompleted mosaic—the portrait of Jesus." That each of the chosen authors has, to some extent, succeeded in filling in this mosaic is reward enough

for their generous efforts. *Saints for Now* will please all readers but with a special joy those who are in search of the Model of Sanctity.

E.R.B.

A Modern Martyr. By Bishop James Anthony Walsh; Cofounder of Maryknoll. New York, McMullen Books, Inc., 1952. pp. 118. \$1.50.

Bishop James Walsh, the cofounder of Maryknoll, has dedicated his biography of Blessed Theophane Venard, *A Modern Martyr*, to the Catholic youth of America, to the future propagators of the Faith, who like Blessed Theophane will generously offer their services, and even their very lives, to evangelize those "who sit in darkness." From the early age of 9 years, Theophane Venard's most sincere desire was not only the priesthood, but over and above that exalted state, the ardent wish to go to Tonk King and there to die as a martyr. While his companions wanted to grow up and live as great business men, or renowned lawyers and statesmen, this lad yearned only to die for his religion. This ideal was constantly before him through his years of adolescence and young manhood. Shortly after receiving minor orders, young Venard applied to the Foreign Mission Society of Paris and was accepted as a candidate for that group of peaceful warriors. Such was his love of study and zeal for the salvation of souls, that his superiors allowed him to be ordained at the young age of 22 years.

One month later, the young man was on his way to Tonk King, leaving his native land behind him, willing to live as an exile in a foreign land for the love of Christ. The long journey to his new home seriously affected the health of the young missionary, who had never been robust or strong in constitution. Throughout the short 9 years allotted him by a generous God, Theophane suffered greatly, but always patiently and cheerfully. Tonk King during the years 1852-1861 was the scene of nearly uninterrupted persecution of the Church. Venard was constantly fleeing soldiers and informers. His home was often to be found in a rice field, or on a house boat, sometimes a cave, even the jungle. At last he was captured and taken to the capital of Tonk King to be executed. His buoyancy of spirit and holiness of ways deeply influenced the soldiers who guarded the cage into which he had been thrown like some wild beast. The martyrdom for which he had so earnestly prayed was finally awarded him and his soul went home to the God Whom he had loved and served so well. The greater portion of the book is in the form of letters which Blessed Theophane wrote to his family, particularly his sister. They are bright and cheerful, showing great patience and full resignation to the Will of God.

even during his most trying moments. This book is recommended very highly as a truly inspiring story of a truly lovable missionary.

T.K.

The Catholic Way. By Theodore Maynard. New York, Appleton-Century-Crofts, Inc., 1952. pp. xvi, 302. \$3.50.

"My primary purpose is not to present Catholic doctrine. A number of books, some of the most recent and best by laymen, have done this so well that another from me is not called for, even supposing that I had the competence to produce one. I have something different in mind, something which, so far as I am aware, has not been attempted before. This is a book on the Catholic way of life, and Catholic doctrine will figure in it only incidentally or when it can help to show why Catholic living takes the pattern it does." In these words does Theodore Maynard express the aim and scope of his latest literary effort, *The Catholic Way*. It seems, however, that this work is no mere literary effort as such, but rather, an unusual labor of love.

Written in this spirit of genuine appreciation of the Faith he has come to live and love—after his youthful misadventures on the stormy seas of other religions—*The Catholic Way* bears witness to the wisdom and sympathy of Mr. Maynard's spiritual maturity. It is, in a very real sense, the story of a soul, or at least one phase of that story. For in these pages, the frankly personal note injected throughout reveals a wealth of progress in things Catholic: a soul steeped in Catholicism. Here is a layman who truly knows his religion, appreciates its value, and longs for its timeless reward. Here is a layman who realizes that he should share his treasure with others. Thus, he can write: "My book has been written not only for Catholics—or even for dissident Christians—but for everybody who is conscious of God, and even for those who are not. To Catholics I hope to render some service in pointing out implications that may have escaped their attention; to those who are not Catholics I also hope to render some service by telling of the practical nature of Catholic life." This Mr. Maynard accomplishes with his usual balanced style.

More a discussion than an exposition, the reader feels entirely at ease in the perusal of each page, as he is led from topic to topic by a very capable writer. Each phase of Catholic life is presented in an orderly fashion; everything that constitutes the Catholic panorama, with the exception of the sacrament of Holy Orders, is touched upon. Under the chapter-headings of "The

Life of the Spirit" and "The Life of Discipline," there is contained an interesting and intelligent discussion of the Mass, the Blessed Sacrament, mortification and intellectual discipline among other things. Catholic social life as lived in the home, the parish and the community is stressed in another section of the book, while the reward for faithfully carrying out Christ's unfailing formula in this life is inspiringly treated in the final section of this volume.

Mr. Maynard comments on current controversial issues, such as, Paul Blanshard's recent books attacking the Church, and the School Question, in a candid but charitable manner. There is no invective employed whatever; it is truly an Irenicon.

From the wealth of a lifetime's study of literature come the writer's many examples, incidents and quotations. These are accurate, to the point and enriching. Thus it seems that Mr. Theodore Maynard put his many talents to work on this interesting volume, sparing no effort to exploit their usefulness in attaining his noble purpose.

It goes without saying that *The Catholic Way* can be recommended to all as an informative and enjoyable description of the Catholic pattern of life. However simple and unpretentious be the title of this work, its content is equally accurate and engaging.

M.C.G.

Life of The Little Flower St. Therese of Lisieux. By Msgr. August Pierre Laveille. Translated by Rev. M. Fitzsimons, O.M.I. New York, McMullen Books, Inc., 1952. pp. 376. \$4.00.

Novissima Verba. The Last Conversations and Confidences of Saint Therese of the Child Jesus. With Introduction by His Eminence Francis Cardinal Spellman. Revised Translation by The Carmelite Nuns of New York. New York, P. J. Kenedy & Sons, 1952. pp. 152. \$2.25.

"The spirit of the time," said the Holy Father, "is, as all know and feel, that of movement, of continuous and hurried action. . . . In this feverish occupation of every instant, people too easily overlook the real substance, the true value of all sanctity. It is Charity. The Heart of God has deigned to reveal it to us. Now, consider the Venerable Therese de l'Enfant Jesus, a true flower of love come from heaven to earth to astonish both earth and heaven. Here is a heart, a soul tenderly childlike, and at the same time apostolic even to heroism. She is all filled, all

vibrating with love of God and of Jesus, a love tender and strong, simple yet deeply rooted, which inspires her with transports of filial abandonment and with the magnificent actions of apostle and martyr." These are the words of the sovereign Pontiff Pius XI when he presented Therese as a model to the clamorous and restless world of today.

Once again the vivid and penetrating biography of this luminous soul by Msgr. Laveille is made available. Many have been inspired and moved by the autobiography of the Little Flower. It took the reader through the cloister grille and into the inner chambers of a soul, a soul spending itself and being spent in the all consuming fire of divine love. One was on the inside looking out where all was darkness, and the kingdom of God was within. Msgr. Laveille has drawn back the curtain and shown us the beauty of this soul as seen from without. Many details not mentioned by the Saint herself, either out of humility or not considered as coming under the scope of the work commanded by her superiors, are here seen for the first time. A detailed account of her early childhood and family life are given. It at once becomes evident where the seeds were planted which were to bloom forth so gloriously and thus illuminate the path for other little souls to follow.

Novissima Verba, a collection of reflections and sayings made by the saint as she was about to depart from this life, is a fitting climax and completion of all other Theresian works. This is an excellent little book for meditation. After reflecting on the thoughts and desires of this chosen soul, one cannot but help make them one's own.

These two works, then, do not grow old with the years, but become more valuable with time. Wherever a soul is seeking a way that is sure, a way that is open to all according to their state in life, here are two signposts that point directly to the destination. And if, having found the way, a soul but travels it, it is assured of attaining the sanctity of St. Therese and the glory of heaven.

C.A.F.

Accent On Laughter. By Joseph G. Cosgrove, M.M. New York, Mc-Mullen Books, Inc., 1952. pp. 102. \$1.50.

In *Accent on Laughter*, Fr. Joseph Cosgrove has given us a delightful, informal sketch of a fellow Maryknoll missionary, Fr. Lawrence Conley. Bringing a lively sense of humor, coupled with an underlying seriousness of nature into the seminary with

him, Fr. Larry soon became the most popular of the seminarians. When he entered the Novitiate, he made a resolution to strive for and attain the dignity and reserve in deportment necessary for a priest's life. However, from the start he was impeded since his superiors assigned him the duty of directing entertainment. Fr. Larry worked diligently at his job although he himself would take no part in any play. His seeming lack of enthusiasm only led the actors to discard his scripts and to put on *ad lib* productions. Of course the results were hilarious and Fr. Larry, now more than ever, was acclaimed as a natural showman.

During his final year before ordination, he made a public declaration to the seminarians that he was absolutely through with any and all forms of entertainment. Despite the snares and inducements of his fellows to lead him away from this attitude, he persisted until one day the Rector of the Seminary asked him if there was some special problem disturbing him since the Fathers of the house were concerned with his conduct during the past few months! This brought the future missionary back to normal and taught him that the true priest is the "natural" priest, one who allows grace to perfect and complement his nature and not destroy and pervert it. He carried this lesson with him to China where his kindness and joyousness attracted many pagans to the teachings of Our Lord. Although he lived but seven years after his ordination, Fr. Conley did an untold amount of good in his adopted and beloved China. Because of his tireless efforts on behalf of the homeless, starving victims of the war, he was called the "Great Father." Upon his death, thousands of Chinese paid their last respects to him and spoke nothing but praise of him. *Accent on Laughter* is a thoroughly enjoyable and appealing sketch of another of our unsung American heroes who give up home, friends, and country in obedience to the injunction to teach all nations."

T.K.

The Spiritual Director according to the principles of St. John of the Cross. By Father Gabriel, O.D.C. Westminster, Md., The Newman Press. pp. 131. \$2.50.

In a manner similar to those which at times have acted as an iron curtain hiding the Bible, the false and foggy notions held concerning the works of St. John of the Cross often have given rise to the opinion that they are not to be read by Catholics. The Church, however, protests against these erroneous conceptions. Of this we are sure for through her Magisterium she has raised John of the Cross

to the dignity of a canonized saint, and has given further and special approval to his writings by declaring him a Doctor of the Universal Church. The suggestion that may have helped to build this pseudobulwark was perhaps the whispered admonition that St. John's work, like any other spiritual or theological treatise, should be approached discriminately and in all humility, and, if possible, under the guidance of a confessor or director.

Realizing the many obstacles that have held back many who need and desire this sound doctrine, both for themselves and to pass on to others, Father Gabriel, Professor of Spiritual Theology at the International College of St. Teresa at Rome, has attempted to provide this short introductory study that "dwells upon the more general characteristics" of his teaching. Through an engaging style that is almost conversational in pattern, this Consultor to the Sacred Congregation of Rites has not only preserved the doctrinal clarity of Saint John but also the spirit and zeal of a man who was deeply in love with God.

St. John's spiritual direction is, as the author states, noted for "its delicate skill, its scientific solidity, and its lofty moral tone," and this study shows how these qualities, each in their proper manner, assist in attaining the true end of the spiritual life—the union of the soul with God. Likewise he emphasizes the only path to God—the way of the creature to his Creator—is "our assimilation to Christ, our transformation in Christ." Since St. John's especial title is *Doctor Mysticus*, he is thereby the natural source for a sure and sound attitude toward the mystical and spiritual life. Father Gabriel succeeds admirably in removing the shroud that surrounds this *fons vitae spiritualis*, and places him, as it were, at the disposal of those who may use him in the attaining of perfection, whether for themselves or in the direction of others.

R.M.R.

The Government of the Catholic Church. By E. M. Lynskey. New York, P. J. Kenedy & Sons, 1952. pp. x, 99. \$2.00.

Since Christmas Eve of the year 1939, when President Roosevelt appointed a personal representative to the Vatican, the question of Church and State relationship has been a major and critical problem to the average American citizen. Recognizing no distinction between the Pope as the spiritual ruler of a world-wide society and as the temporal ruler of a small, sovereign state, existing within the city of Rome, the idea of an American representative to the Vatican seems inconsistent with the American policy of separation of Church and State. Dr. Lynskey, a professor of Political Science at Hunter Col-

lege, understands this attitude and has written a brief explanation of the physical organization of the Catholic Church. The author abstracts from the Church's rôle as a teacher of Divine truth and concentrates her attention upon the fact that the Church like any other society needs some kind of government to prevent absolute chaos. The rulers, the governors of the society which is the Catholic Church are the Bishops, and in particular the supreme Bishop, the Pope. The various functions and duties of the office of Bishop are well explained. The personal responsibilities of the Pope to his "household" are examined and discussed. The "household" of the Pope is a term used to designate the various congregations to which the Holy Father delegates the overwhelming amount of work which is his. All this discussion is centered upon the ruling of the Church as a universal organization. The next section of the book treats of the Church as a sovereign state. This fact is disputed by many who maintain that the Papacy has no army; exercises its civil authority within the boundaries of another nation, Italy; is too small; is not represented at the United Nations. All these charges and others are answered with the result that the reader is acquainted with the fact that, whether he agrees with its principles or not, Vatican City is a true and independent state. The question of representation to the Vatican is discussed and the advantages which would accrue to America as a nation by having a representative to Vatican City as a nation are enumerated. The author has succeeded in giving to the general public a very readable treatment of a very complex situation. The book is intended to present the functionings of an organization "that is loved by many, distrusted by others, and fully understood by too few." There is no desire to write a controversial work. As an impartial and objective treatment of the workings of the Catholic Church as a temporal society, *The Government of the Catholic Church* is recommended as a must for anyone who would understand the question of Church-State relationship.

T.K.

The Fearless Heart. By Georges Bernanos. Westminster, Md., The Newman Press, 1952. pp. 128. \$2.25.

The last work of an artist, that opus which is in the process of becoming at the time of his death, must always stand apart from its companions since it presents a peculiar problem not associated with the artist's other efforts. Is it the peak of a creative intellect, the precious outcome of years of creative activity; or is it rather only the beginning of the last lap, a bit of the traveller, and not yet the destination desired? M. Bernanos was working on *The Fearless Heart*

at the time of his death, and it thereby falls into this shroud of mystery. A critical study of Bernanos, of which several should be soon forthcoming, could best establish the norms by which to judge this work in the spirit of the whole artist, but even without such assistance one does not find it difficult to evaluate a work in approving terms when it shows a depth and understanding such as the present scenario possesses.

The cross in the life of Blanche de la Force was her own fear. Blanche was a weakling, even though a daughter of that French nobility which so admired the expression of courage in the grand manner. But she recognized her weakness, and faced it as a reality; and so she made bold to conquer it. Carmel was the means she used; and in 1792, as Sister Blanche of the Agony of Christ, dying courageously during the religious persecutions of the French Revolution, she, the weakling, conquered.

The resolution of this apparent contradiction must have deeply interested M. Bernanos. For even though it has been often treated in modern literature (a novel by Gertrude von le Fort, a scenario by R. L. Bruckberger, O.P., and Phillip Agostini, a play by Emmet Lavery), he felt it worth many long hours of labor in the last days of his life. This interest and labor was not in vain; for his lucid talent in expressing the intense and the real has endowed *The Fearless Heart* with moments of greatness. Yet they are only moments since there are lapses in the integrity of the whole which cannot be overlooked. Primarily, they lie in the failure to establish immediately and clearly the nature of the heroine's cowardice and fear. This failure has a tendency therefore to destroy the unity of her actions, making some scenes appear to be mere literary descriptions of movements and not the vital re-creations of the rational or irrational acts of this individual person. Without the aid of a critical study, it is difficult to judge whether lapses such as this particular one are due to Bernanos' untimely death or to the medium of scenario that he chose. Be it one or both, *The Fearless Heart* still offers in a moving manner interesting insights into the spiritual odyssey of one who overcame physical fear with spiritual courage, natural weakness with supernatural strength.

R.M.R.

The Faith and Modern Man. By Romano Guardini. New York, Pantheon, 1952. pp. vii, 166. \$2.75.

In the turbulent interval between the two wars Germany needed and sought direction. Many voices strove to answer this call, but few resounded with a message of truth and with such eloquence as Ro-

mano Guardini. This Italian-born priest came to Germany while still a youth. After his ordination he was soon recognized as a leader of the liturgical movement of the Catholic Youth Movement. When, in 1923, he was given the chair of theology at the University of Berlin, his recognition as a leader became more widespread. To many in Germany he was the representative for Catholic thought, just as Heidegger and Karl Barth were the spokesmen for Existentialist and Protestant circles. However the rise of Hitler showed that force and not intellectual persuasion was to lead this generation. Following their cautious policy toward popular opposition leaders, the Nazi authorities never physically molested Fr. Guardini; but his activities were gradually curtailed, and eventually he was silenced completely.

Unfortunately, little of his writing has been published here. Some liturgical works were translated and duly praised, but, in general, America, was unaware of this brilliant educator and spiritual leader. *The Faith and Modern Man*, a small though well-chosen selection of his work, is a considerable start toward filling this void. These twelve essays were written shortly before the government intervened. Their only common basis is that each deals with a subject of vital religious interest, and is presented in terms of contemporary life and experience. Naturally their appeal will vary. The chapters on "Revelation as History" and "Faith and Doubt," however, are noteworthy examples of his depth of thought and perfection of expression. The former runs less than twenty pages. Yet it is a vivid exposition of the relation of the Old Testament to the New, and of both to present-day man. His conciseness is never achieved through superficiality. In "Faith and Doubt" he profoundly and lucidly discusses the difficulties facing the Catholics of our day.

Repeatedly the author's use of the term "faith" is not limited to the theological virtue of faith. Rather he means the composite of virtues, vitally possessed to achieve a realization of Christ in our lives. Such terminology could lead to ambiguity, but Guardini's unity of a logical mind and a high degree of artistic perfection enable him to avoid this pit-fall.

Today Father Guardini is a faculty member at the University of Munich, and again contributing to the spiritual current within contemporary German Catholicism. This short collection should make the American reader anxious to see more of his works. C.T.Q.

The Existentialist Revolt. By Kurt F. Reinhardt. Milwaukee, The Bruce Publishing Co., 1952. pp. 254. \$3.50.

Catholic philosophers and theologians have, as a class, been

quite articulate in their appraisal of Existentialism and have admirably met the challenge which this system of thought has presented to the post-war world. Such names as Haecker, Jolivet, and Moeller in Europe, and Collins and Smith in our own country come immediately to mind. Dr. Reinhardt, a professor at Stanford University, is the latest writer to enter the field; his work in this present volume preserves the same high caliber of the writings of his predecessors in the field.

In a brilliantly written Introduction the writer points out the anomaly in calling ours a "progressive" age. It has undoubtedly, he says, made tremendous progress in the material and scientific orders, but he keenly observes that there is "an ever increasing discrepancy between the plentitude of scientific knowledge, and the helplessness with which governments, peoples, and individuals face the intellectual and moral problems of human life" (p. 1). Quoting the famous words of General Douglas MacArthur on the occasion of the surrender of the Japanese Empire, the author states that these problems are "basically theological"; man is in need of a radical spiritual transformation, and it is Christianity and sound theology alone that can effect this much needed change. In analyzing the causes of society's present plight, Dr. Reinhardt is no less profound. Theology, he says, has been relegated by the moderns to the realm of superstition, while Philosophy, its handmaid, has been made the servant of the natural sciences or become a "purely historically minded discipline." The author sees Existentialism as a result of these and, of course, other trends. For when Philosophy loses its power of translating itself into significant forms of human existence, it loses at the same time its "aboriginal existential significance."

The nineteenth century, then, was ripe for Existentialism and the Kierkegaardian revolt against Hegelian idealism and Christianity as the Danish theologian knew it gave the movement its initial impetus. Tragically, Kierkegaard and Nietzsche who diagnosed the spiritual weakness of their age so accurately paved the way for the atheistic and nihilistic existentialism of men like Sartre.

In the body of his work the author treats successively of Kierkegaard, Nietzsche, Husserl, Heidegger, Sartre, Jaspers, and Marcel. Dr. Reinhardt has a thorough and profound knowledge of the men of whom he writes and succeeds in presenting their complex thought with amazing clarity. By this we do not mean that his book is easy reading; the subject matter precludes this. It requires a careful and thoughtful perusal, but the ultimate result is well worth the effort.

The chapter on Kierkegaard is the best the present reviewer has read on the Father of modern Existentialism.

While insisting on the insufficiency of Existentialism as a philosophy of life and sharply pointing up its basic errors, Dr. Reinhardt does not fail to point out a major contribution of the system: the recalling of Philosophy to the concrete. Jacques Maritain in his work *Existence and the Existent* has stated that the Thomistic philosophy of existence like modern Existentialism insists on the primacy of existence. But whereas the former preserves essences and consequently the intelligibility of existents, the latter denies essences and ends in un-intelligibility. There cannot, of course, ever be a meeting ground for the Existentialism of Sartre, which is atheistic, and Christianity. But this important common point, viz., the primacy of existence, should not be neglected in any attempt to effect a rapprochement between a more modified Existentialism and the Christian existentialism emphasized by Gilson and Maritain.

We strongly recommend Dr. Reinhardt's book to all philosophers and theologians as a superb example of scholarly criticism of the philosophical *mystique* that is Existentialism.

J.F.C.

BRIEF REVIEWS

Last year saw the four hundredth anniversary of the printing of the first books of *Fra Bartolomé de Las Casas*. To commemorate the event and demonstrate the importance of the works of this fiery Dominican in subsequent world affairs, Dr. Louis Hanke, eminent authority on Latin America, has produced *BARTOLOMÉ DE LAS CASAS*. He tells the story of this almost forgotten Dominican, propagandist *par excellence*, and of his struggle to secure justice for the downtrodden natives of the New World. He was called by his contemporaries both saint and devil. Dr. Hanke analyzes his denunciations of the conquerors' greed and cruelty which earned him these epithets, and also their effects. While the friar is, even today, a controversial figure, the author shows him to have been a really profound scholar, the first major anthropologist in America, a serious historian and most important of all, a shrewd psychologist who knew how to use propaganda for a good end, but who also fell victim to propaganda. The work is an excellent contribution to Latin American and Dominican history. (Philadelphia, University of Penn. Press, 1952, p.p. \$3.50)

Since the publication of the papal Encyclical *HUMANI GENERIS* in August, 1950, numerous articles concerning it have appeared in all parts of the world. The encyclical is of great importance not only theologically, but also philosophically. It distinguishes the correct teachings and methods of Catholic thought from opinions that are in error or which will eventually lead to error, both in the natural and supernatural spheres. Pope Pius XII is very insistent upon the necessity of upholding the theological arguments of the scholastic schools of thought which have been traditionally approved by the Church. Father A. C. Cotter, S.J., states that his book *THE ENCYCLICAL "HUMANI GENERIS"* is the first work which has taken the Encyclical as a whole for its subject. Stressing in particular that the encyclicals carry

the weight of the ordinary teaching *Magisterium* of the Church, he also points out in a special way that "scholastic philosophy must be Thomistic" (p. 96). This little work contains a Latin and English text of the encyclical and fifty-six page commentary. The addition of an index to this second edition is a welcomed improvement. A handy work, completely devoted to one of the most important encyclicals of our times, it provides a useful guide to theologians, professors of philosophy and students of Catholic institutes. (Weston, Mass., Weston College Press, 1952. p. ix, 114. \$1.00)

Theology Digest is a new magazine that will please many of our readers. Appearing three times a year, it offers digests of articles from the leading theological journals of Europe and America. By presenting in synoptic fashion the main currents of Catholic thought in all its various phases, the editors hope to make American readers more conscious of the riches of Catholic teaching and life as they adorn the great focal truth of the Church, her international and supernatural social unity. (St. Mary's, Kansas, St. Mary's College, \$2.00)

During recent years, the widespread revival of interest in the Civil War has resulted in many fine works: novels, campaign histories, biographies. One of the latest of these deserves a place near the top of the list. In no other book on this subject has this reader found a more graphic, illuminating picture of the struggle than in *DIVIDED WE FOUGHT*. The work is the story of the war between the states in five hundred illustrations selected from thousands of photographs and drawings made on the battlefields. The proverb about a picture being worth a thousand words is amply demonstrated here. Even a cursory examination of the scenes pictured at Sumter, Chickamauga, Fredericksburg and hundreds of other places where a divided nation fought, brings home forcefully the nature of the conflict, its shock and tragedy, its magnitude—and its glory. What is especially surprising is the quality of the photographs. Where one would expect to find a motley collection of faded tintypes, far below modern standards of reproduction, there are instead masterpieces of photographic art, testifying to the technique of these early camera-men. Very few photographs in any later war, despite the improvements in equipment and knowledge, have approached the dramatic, almost three-dimensional quality of many of these. In addition, an excellent correlation of text (most of it in the actual words of the soldiers themselves) and illustrations enables the reader to follow the story through without constantly turning back or ahead to see the scenes which are described. A worthwhile book for students of history—or photography. (N. Y. Macmillan, 1952, p. 452, \$10.00)

We call *WITH INK AND CROZIER* by Richard Ginder a two story book; the one is of a great priest, Bishop Noll, and the other of a great paper, *Our Sunday Visitor*. The story of the one necessarily includes the story of the other. *WITH INK AND CROZIER* traces the youth, the priesthood, and the episcopal life of Bishop Noll. In like manner it also traces the inception, the infancy, and growth of *Our Sunday Visitor*. In the first days of his priestly career, Father Noll's encounter with a lamentable ignorance of the Faith spurred him to counteraction. While his zealous voice proved effective, it reached only his hearers. Since he was confronted with a universal problem, the young priest sought to extend the remedy. This was the happy beginning of *Our Sunday Visitor*. The Bishop's intimate connections with the birth and development of the *National Legion of Decency*, the *National Organization for Decent Literature*, and the *Priest* are also well described. The style is unassuming and unpretentious, yet interesting and exciting. (Huntington, *Our Sunday Visitor* Press, 1952, p. 286, \$2.50 cloth, \$1.50 paper)

A SHORT METHOD OF MENTAL PRAYER was written by Father Ridolfi, O.P.

Master General of the Dominican Order in the early part of the seventeenth century. The present English translation was done by Father Norbert Georges, O.P. This is not a meditation booklet, but an outline and instruction of what mental prayer is and how one can profit from his own personal meditation. In other words, this booklet does not do the meditation for us, it shows us *how* to make our own. The integral parts of meditation are outlined, and by succinct suggestions shows us how to perform each of the parts, e.g., placing oneself in the presence of God, on eliciting an act of humility. The Summa is quoted liberally. The author is patently aware of his readers' desire for perfection and equally aware of the human clay that strives for such heights. All those who would be perfect as their Divine Master will find this booklet most helpful; Dominicans will find it indispensable. (New York, Blessed Martin Guild, 25 cents)

Those who are impelled to study and to work with the Latin texts of Holy Scripture and of the Fathers will find in Nunn's *AN INTRODUCTION TO THE STUDY OF ECCLESIASTICAL LATIN* (3rd Edition) a companion volume especially tailored for this task. This grammar is unique. Not only is its use profitable, but in addition there is incorporated a certain unction and attractiveness that makes this profitable use enjoyable. The first half of the book is a comprehensive treatment of the constructions to be encountered. Nearly 1000 illuminating examples are chosen from Holy Scripture. The second half of the work is a collection of selected texts of prose and hymns of the Fathers and Doctors of the Church. Without precise knowledge of the Vulgate grammar, each of the many knotty constructions seals off a bit of truth and beauty. The natural inclination and responsibility of a seminarian or priest to unlock effectively this hidden wealth of truth and beauty in the writings of the early Churchmen will find that this little volume is a complete, well-ordered ring of matching keys. (New York, McMullen, 1952)

Emmilie Tavernier Gamelin was blessed with a sympathetic heart which went out to the poor. The inscrutable ways of Divine Providence sent a series of tragedies through which she lost her husband and three young sons. *THE TABLE OF THE KINGS* records these moving events and the personal story of ministering to the sick which led this young Canadian widow to found the Sisters of Charity of Providence, the Servants of the Poor. In a foreword the Most Rev. Thomas A. Connolly, Archbishop of Seattle, calls Mother Gamelin's life an application of the doctrine of the Mystical Body. "It was Christ whom she visited, Christ whom she fed, Christ whom she clothed." Katherine Burton, who knows well that sorrow and suffering are the bridge to a life of spiritual satisfaction, describes very aptly how these unexpected disasters and the Charity of Christ impelled the foundation of the Sisters of Charity in the diocese of Montreal. Today, a full century after the death of the Foundress, 3500 Sisters of Charity continue Mother Gamelin's work among the poor in hospitals, homes for the aged and orphans throughout Canada and in Alaska, California and Chile. *THE TABLE OF THE KING* is published by McMullen Books Inc., New York, New York (p.p. 244, \$3.00)

YESTERDAY, TODAY, AND FOREVER is Mrs. Trapp's answer to the modern quest for knowledge of Christ through the Scriptures. In it she has not written another life of Christ, but rather she has told how the Trapp family became interested in the life of Christ, and how they reconstructed it for themselves "as closely as possible day by day as it may have happened nineteen hundred years ago." In succeeding chapters she shows how they applied this system to various passages of the Gospels, and to some aspects of Our Lord's personality. Especially for Catholic families, Mrs. Trapp's success should serve as a proof of what can be done to make Christ live in the home. Theologians, mindful of the errors of Quesnel condemned

by Pope Clement XI, would be happier if she had not imputed grave sin to those who do not study the Scriptures (p. 102); and exegetes will doubtless wish for some recognition of the different senses of Scripture (especially for chapter 19). All, however, will be delighted with the work as a whole. Chapter 18 is a masterpiece of exegesis. We can only add, "Go and do likewise." (Philadelphia, Lippincott, 1952, p.p. 220, \$3.00)

Here is a book that will appeal to all Sisters, whether they are teaching in the schools, caring for the sick, or cooking in the kitchen. It touches upon fundamental problems confronted in the spiritual life, difficulties experienced by all. The author skillfully shows the Sister the way of satisfying that spiritual hunger; how to combat and ultimately gain victory over the "trifles of the day"; what to do about those distractions in prayer. On the whole, *LISTEN SISTER* is an entreaty to listen to God's message in whatever way He may deem to speak to you. The author, Father John F. Moffatt, S.J., has had much experience in this field for he has been a retreat master since 1943. His apostolic labors have taken him to communities of Sisters all over the United States and Canada. His colloquial style and simplicity of expression makes delightful and pleasant reading. His helpful aids to increased virtue and his thought-provoking reflections will make easier the path which leads to perfection. This book will win the hearts of all the Sisters who read it. (New York, McMullen Books, p.p. 210, \$2.75)

YOUNG EAGLES is a lively teen-age novel, another in an adventurous Revolutionary War series, which has made Eva K. Betz an outstanding writer in the field of juvenile literature. (1952. p.p. 190, \$2.00) Also published recently by St. Anthony Guild Press, Paterson, N. J. is **THE NATIONAL CATHOLIC ALMANAC PUZZLE AND QUIZ BOOK** for those between ten and fourteen. It contains 52 pages of crossword puzzles, anagrams, and other quizzes on Catholic subjects. Answers are provided in the back. It was compiled by Damien Anthony Wenzel, O.F.M. (\$1.00)

THE PROCEEDINGS OF THE NATIONAL CONFRATERNITY OF CHRISTIAN DOCTRINE OF 1951 are now available bound in heavy paper. The only paper read by a Dominican was that entitled "The CCD Pupil and the World-Wide Church" by Sister Mary Mildred, O.P., of Maryknoll. Archbishop Moses E. Kiley's paper on "Blessed Pius X and Religious Education" is available as a reprint. (Paterson, N. J. 1952. p.p. 442, no price given)

A STUDENTS ATLAS OF MODERN HISTORY by R. R. Sellman contains 117 maps covering the years from 1486 to 1939. Done in black and white with appropriate shadings when clarity of detail demand, the work emphasizes the geography of the notable wars occurring during this period. A number of maps graphically indicate changes in the balance of powers in particular eras, e.g. from 1914 to 1939. The table of contents at the beginning and an index of locations at the end make this atlas quite helpful to the student of history for whom it was primarily intended. (New York, Longman, Green & Co., 1952. \$2.20)

THIS IS THE VICTORY is the seventh book which Mother Mary Aloysi Kiener, S.N.D., has written. The ten chapters based on scriptural quotations written in a wandering, meditative style may be of great value to those who like to read a page out of a book to help them get started into a more personal, affective meditation. (New York, F. Pustet Co. 1952. p.p. 216. \$3.00)

Of great interest is the twelfth edition of **THE THIRTEENTH: GREATEST OF CENTURIES**. The work was first written by James J. Walsh, M.D., Ph.D., in 1907. Successive editions were enlarged through the years. It still remains one of the finest introductions to that period of European culture which has been most vi-

ciously calumniated since the so-called Reformation. D. B. Zema, S.J., writes in the foreword to this new edition that "If there are still thinking men, they must see in Dr. Walsh's *THIRTEENTH: GREATEST OF CENTURIES* a book that sheds far more light on the problems of post war reconstruction than most other planning schemes that are now rolling off the presses." (New York, Fordham University Press, 1952. p.p. xxxi, 490. \$6.00)

BLOCKADE RUNNER by Harold J. Heagney is the biography of the adventures of John Bannister Tabb during the Civil War. John Tabb later became a Catholic and a priest, but he is probably still better known as a poet. Printed as a "pocket" sized book in the *Lumen Book* series, *BLOCKADE RUNNER* tells the story of the most famous of Confederate ships, the Robert E. Lee, and its twenty-one trips across the Atlantic in defiance of the Yankee blockade. (Chicago, J. S. Paluch Co., 1952. p.p. 187. 50¢)

Despite its appealing title, *ACTION IN THE LITURGY* by Walter Lowrie cannot be read by Catholics without the permission of their Bishops. It deals with the liturgical problems of the Episcopalians. The author claims that his work is "essentially an irenicical book;" nevertheless, even in the field of the Liturgy, books intended for Catholic reading need the imprimatur of their Bishops, and Canon Law binds under pain of serious sin in these matters. (New York, Philosophical Library, 1953. p.p. xi, 303. \$4.75)

EVOLVING UNIVERSE by Rufus S. Phillips is not as its title might seem to indicate a study of the scientific problems involved in explaining the origin and development of the world. It is a religious, pantheistic study of the Bible and Christianity. The book comes under the categories of literature condemned by Canon Law. Consequently, Catholics may not read it without the permission of their local Ordinary. (New York, Philosophical Library, 1952. p.p. 177. \$375)

BOOKS RECEIVED

CHRISTIAN INSCRIPTIONS. By Rev. H. P. V. Nunn. New York, Philosophical Library, 1952. pp. 72. \$2.50. (An introduction to Christian Epigraphy.)

CLOUD OF UNKNOWN OTHER TREATISES. By an English Mystic of the Fourteenth Century. Edited by Abbot Justin McCann, O.S.B. Westminster, Newman, 1952, pp. xxix, 220. \$2.75.

EARLY CHRISTIAN CHURCH ARCHITECTURE. By J. G. Davies. New York, Philosophical Library, 1953. pp. xiii, 152. \$4.75.

EASTER STORY. As retold by Felix R. McKnight. New York, Henry Holt and Company, 1953. pp. 31. \$2.50. (Chastely and forcibly done in the same vein as the writings of Fulton Oursler, this work has the approval of Thomas K. Gorman, Coadjutor to the Bishop of Dallas.)

EVERYNUN. By Daniel A. Lord, S.J. St. Louis, Eucharistic Crusade of the Knights and Handmaids of the Blessed Sacrament, 1952. pp. 163. \$3.00. (A modern morality play, which is intended to tell the story of all nuns. As published, the book is a novel in play form with full directions. No Royalty.)

LORD TEACH US HOW TO PRAY. By Richard Graef, C.S.Sp. New York, Frederick Pustet Co., 1952. pp. x, 193. \$3.00.

PAIN OF CHRIST. By Gerald Vann, O.P. Springfield, Illinois, Templegate, 1952. (Third printing). pp. 79. \$2.00.

PENNIES FOR PAULINE. The Story of Marie Pauline Jaricot, Foundress of the Society for the Propagation of the Faith. By Mary Fabyan Windeatt, T.O.P. St. Meinrad, Grail Press, 1952. pp. 245. \$3.00.

REVELATIONS OF DIVINE LOVE. Showed to a Devout Ankress by Name of Julian of Norwich. Edited by Dom Roger Hudleston, O.S.B. Westminster, Newman Press, 1952. pp. xxxviii, 178. \$3.25.

WHAT AMERICA MEANS TO ME and other poems and prayers. By Francis Cardinal Spellman. New York, Charles Scribner's Sons, 1953. pp. 111. \$2.50.

YEAR OF GRACE. By Dr. Pius Parsch. Translated by Daniel Francis Coogan, Jr., and Reverend Rudolph Kraus. Collegeville, Minn. The Liturgical Press, 1953. pp. 410. \$3.00. (This is Vol. 2, containing a commentary on the liturgy from Septuagesima to Holy Saturday.)

1953 NATIONAL CATHOLIC ALMANAC. Published by St. Anthony's Guild, Paterson, N. J. pp. 808. Paperbound. \$2.00.

PAMPHLETS RECEIVED

ANSWER TO COMMUNISM. By Douglas Hyde. St. Paul, Catechetical Guild, 1952. pp. 64.

BLUEPRINT FOR ENSLAVEMENT. By J. A. McCormick, M.M. St. Paul Catechetical Guild, 1952. pp. 64.

CATHOLIC BOOKLIST FOR 1953. By Sister Stella Maris, O.P. St. Catharine, Ky., St. Catharine Junior College. pp. 76. \$0.75.

CHILDREN'S COLORING BOOKS. St. Paul, Catechetical Guild, 1953.
IT'S A JOY TO GO TO CHURCH. By Sister Mary St. Paul of Maryknoll. Pictures by Sari. \$0.15.

MEET YOUR ANGEL. By Sister Mary St. Paul of Maryknoll.
Pictures by Violet La Mont. \$0.15.

THE STORY OF OUR LADY. By Bruno Frost. \$0.15.

CHRISTMAS STORY. By Fulton Oursler. St. Paul, Catechetical Guild, 1952. pp. 64.

CRISIS IN HISTORY. By Bishop Fulton J. Sheen. St. Paul, Catechetical Guild, 1952. pp. 64.

DAILY PRIME; DAILY COMPLINE. Latin and English Texts with musical notations. Edited by Benedict R. Avery, O.S.B. Collegeville, Minn. The Liturgical Press, 1952. pp. 93; 104. \$0.45; .55 respectively.

EASTER VIGIL, arranged for use in parishes. By Godfrey L. Diekmann, O.S.B. Collegeville, Minn., The Liturgical Press, 1953. pp. 62. \$0.20.

HAPPINESS! BUT WHERE? By John A. O'Brien. Paterson, St. Anthony's Guild, 1941. pp. 22. \$0.10.

MASS YEAR FOR 1953. An ordo in English. By Dom Columba Marmion, O.S.B. St. Meinrad, Grail Press, 1952. pp. 108. \$0.35.



CLOISTER CHRONICLE

ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. R. R. Maguire, O.P., the Rev. J. R. McAvey, O.P., and Bro. Charles Provinzale, O.P., on the death of their fathers, to the Very Rev. J. C. Kearney, O.P., the Rev. J. D. Kearney, O.P., and the Rev. J. V. Dailey, O.P., on the death of their mothers, and to the Rev. J. T. Carney, O.P., on the death of his brother.

ORDINATION On February 5, the Most Rev. Patrick J. O'Boyle, D.D., Archbishop of Washington, conferred the Major Order of Subdiaconate on Brothers John Dominic Barnett, O.P., and Joseph Jordan, O.P., at the National Shrine of the Immaculate Conception, Washington, D. C.

BLESSING The Very Rev. J. F. Monroe, O.P., Prior, has announced that the new Chapel at St. Stephen's Priory, Dover, Mass., was blessed and the first Mass celebrated on November 25, 1952.

The new rectory of St. Dominic's Parish, Youngstown, Ohio, was blessed on October 27, 1952, by the Most Rev. Emmett M. Walsh, D.D., Coadjutor Bishop of Youngstown, with the Most Rev. James A. McFadden, S.T.D., LL.D., late Bishop of Youngstown presiding. The Rev. J. S. O'Connell, O.P., is Pastor of the Parish.

APPOINTMENT The Rev. R. M. Heath, O.P., has been transferred from the faculty of Dunbarton College, Washington, D. C., to La Salle College, No. Philadelphia, Pa. The appointment to La Salle, which is a new undertaking, includes the duties of Chaplain to the student body, Professor of Philosophy, and Theology. The Rev. J. W. Hill, O.P., has replaced Fr. Heath at Dunbarton.

CHAIR OF UNITY OCTAVE The twentieth annual observance of the Chair of Unity Octave was held at the National Shrine of the Immaculate Conception, Washington, D. C., January 18-25. The sermon officially opening the Octave on January 18 was preached by Father Ignatius Smith, O.P., Dean of the School of Philosophy at Catholic University.

HOLY NAME PROVINCE

RECENT ELECTIONS AND APPOINTMENTS The Very Rev. Paul Zammit, O.P., has been appointed Master of Studies at the House of Studies, Oakland, Calif. The Rev. Francis Ward, O.P., is the new Master of Students. He succeeds the Very Rev. Joseph Fulton, O.P., Provincial.

The Very Rev. Peter Curran, O.P., has been elected Prior of the Convent of the Immaculate Conception, Ross, Calif.

ORDINATIONS January 24, 1953, Reverends Ignatius Camporeale, O.P., and Bartholomew O'Brien, O.P., were ordained priests by the Most Rev. Hugh A. Donohoe, D.D., Auxiliary Bishop of San Francisco. The ordinations took place in Saint Mary's Cathedral, San Francisco.

December 20, 1952, Bishop Donohoe ordained to the Subdiaconate Brothers Fabian Parmisano, O.P., and Urban Bates, O.P., and to the orders of Ostiarius and Lectoratus Brothers Felix Cassidy, O.P., Victor Kane, O.P., and Leo Thomas, O.P. The place of ordination was Saint Patrick's Seminary, Menlo Park, Calif.

RECEPTION January 10, 1953, Brother Bertrand Kearns, laybrother, received the habit from the Very Rev. Patrick Kelly, O.P., Prior, in the chapel of the Convent of Saint Albert the Great, Oakland, Calif.

SYMPATHIES The Fathers and Brothers of the Province extend their sympathy to the Revs. Francis and Daniel Ward, O.P., on the death of their father; to Brother James Henning, O.P., and to the Rev. J. H. Valine, O.P., on the death of their mothers.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Reverend L. M. Kearney, O.P., and to Brother Daniel Roach, O.P., on the death of their fathers; to the Reverend R. J. Nogar, O.P., and to the Reverend C. R. McAndrew, O.P., on the death of their mothers; to the Very Reverend L. M. Shea, O.P., and to the Reverend T. a'K. Eulberg, O.P., on the death of their brothers; and to Brother Bonaventure Lamm, O.P., on the death of his sister.

VESTITION On December 17, Brother Aloysius Travis received the laybrother habit from the Very Reverend G. R. Joubert, O.P., Prior of the House of Studies, River Forest. Brother Christopher Ferguson received the laybrother habit from Father Joubert on January 14.

PROFESSION Brother Philip Michon, O.P., made first simple profession to the Very Reverend G. R. Joubert, O.P., on January 14.

NEW HONOR On January 21, at the House of Studies, River Forest, Illinois, letters from the Most Reverend Master General were read establishing a General Vicariate of the Order in Japan, and appointing the Very Reverend Father Peter O'Brien, O.P., the Vicar General for Japan. Father O'Brien read the Profession of Faith and the oath against modernism before the Very Reverend E. L. Hughes, O.P., Provincial of St. Albert's Province.

FOREIGN CHRONICLE

ROME Very Rev. Timothy Sparks, O.P., North American Socius of the Master General, has received a letter of congratulations from Joseph Cardinal Pizzardo, Secretary of the Sacred Congregation of Studies, for his recent work, "Summarium de Cultu Cordis Immaculati Beatae Mariae Virginis." After noting the concise and elegant style, the clarity and completeness of doctrine, the Cardinal expressed the wish of seeing this work translated into

different languages, so that this cult of the Blessed Virgin may be extended among all peoples.

Very Rev. Reginald Bernini, O.P., has been named by the Master General to finish the term of office of Provincial left vacant by the Very Rev. Antoninus Silli, O.P. Fr. Silli has been sent to the Americas to transact business for the International University Pro Deo.

SICILY The Very Rev. Ambrose Giello, O.P., has been elected Prior Provincial of the Province.

LOMBARDY The Very Rev. Dominic Acerbi, O.P., ex-Provincial of the Province, has been named by the Master General to fulfil the unfinished term of the Very Rev. Provincial, Guido Casali, O.P., who has been relieved due to a serious illness.

PIEDMONT The Very Rev. Hyacinth Bosco, O.P., has been elected Prior Provincial of the Province of St. Peter Martyr.

CHINA The Spanish Fathers, pioneer missionaries of the Diocese of Foo-chow, Fukien, have all been exiled from the country. The Rev. Raymond Quijano, O.P., was the last of the group to leave. Among the four foreign missionaries left in the area are Fathers Frederick Gordon, O.P., James Joyce, O.P., and Joseph Hyde, O.P., all of St. Joseph's Province, U. S. A.

BELGIAN CONGO The town of Viadana, Belgian Congo, houses a new Dominican Novitiate. It is hoped that the new Novitiate will attract many native vocations.

PORTUGAL The Most Rev. Francisco Fernandez-Rendeiro, O.P., Director of the Apostolic School near Fatima, has been appointed Titular Bishop of Messina and Coadjutor with the right of succession to Bishop Marcellino Franco of Faro. Only 37, the new Bishop will be the youngest in Portugal.

SISTERS' CHRONICLE

Monastery of Our Lady of Grace, North Guilford, Conn.

The Profession Ceremony on Dec. 13 included all the steps by which one arrives at being a full-fledged Dominican Nun. The Most Rev. Henry J. O'Brien, D.D., Bishop of Hartford, presided, accompanied by the Rt. Rev. Msgr. John Hackett, Auxiliary Bishop-Elect of the Diocese. The High Mass was sung by Rev. Bernard Kenny, O.P., and was followed by a sermon by the Very Rev. Thomas F. Conlon, O.P., P.G., both of St. Mary's in New Haven. Three Choir Sisters and one Extern Sister received the habit, one novice made temporary profession, and one novice, Sr. Mary Bernadette of the Trinity, O.P., took solemn vows.

A Triduum in preparation for the Community's annual renewal of solemn vows on Feb. 10 was preached by Rev. Vincent Donovan, O.P. The High Mass on the morning of Feb. 10 was celebrated by Rev. John Mulgrew, O.P., Chaplain of the Monastery.

Convent of Our Lady of Prouille, Elkins Park, Penn.

Rev. Mother M. Gregory, O.P., Prioress General of the Congregation celebrated the Golden Jubilee of her Religious Profession at the Convent of Our Lady of Prouille, Elkins Park, Pa., on Nov. 4. Sisters from all the houses attended the Solemn Jubilee Mass of Thanksgiving as well as the program of entertainment presented by the Novices and Postulants.

A celebration for Sister Mary Dominic, O.P., Bursar General of the Congregation, 50 years professed on August 4, was held at the Convent of Our Lady of the Star, Saratoga Springs, N. Y., on Rosary Sunday.

On Sept. 9, Sister Mary John, O.P., celebrated her Golden Jubilee at the Convent of Our Lady of the Mystical Rose, New York City.

During the year over 15,000 women made closed retreats at our various retreat houses in Elkins Park, Schenectady, Dayton and Havana besides 10,900 more who made single days of recollection there and in New York, Albany and Philadelphia Convents.

The new residence for young business women named for the foundress of the Congregation, The Lucy Eaton Smith, was formally opened and blessed by His Excellency, the Most Reverend Joseph M. McShea on Sunday, December 21. The former Warburton Hotel in the center of Philadelphia, the building will accommodate 170 residents.

Rev. Francis N. Wendell, O.P., Director of the Third Order visited the newly formed Chapter of Our Lady of Prouille on December 21.

Members of the Third Order Chapter at Our Lady of Victory Convent, Philadelphia, received a visit from Rev. John Affleck, O.P.

Congregation of St. Catherine of Siena, Racine, Wisconsin

On January 25, Mother Mary Romana Thom, O.P., departed this life in the sixty-fourth year of her religious profession. Mother M. Romana was Prioress General of the Community from 1916 to 1928 and again from 1934 to 1946. For the next six years, until 1952, she held the office of Vicarress General of the Congregation. R.I.P.

Sister M. Imeldine Kilsdonk, O.P., died on November 22, 1952, in the twenty-first year of religious profession. R.I.P.

Rev. A. C. Geary, O.P., conducted a three-day retreat for the postulants and aspirants of the Community during the last days of January.

February 2-4, Dominican College students attended retreat exercises which were conducted by Rev. B. J. McMullen, O.P.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.

Sister Mary Augustina O'Connor, O.P., one of the pioneer sisters of the Congregation, died on November 19, 1952. She was in the 92nd year of her age, and the 65th year of her Religious Profession. R.I.P.

On January 27, 1953, the Very Rev. Joseph J. Fulton, O.P., Provincial of the Holy Name Province, and the Rev. Dominic G. Moreau, O.P., Missionary from Viadana, Belgian Congo, Africa, were guests of the Motherhouse Community in Mission San Jose. Father Moreau addressed the Sisters, and showed a series of films depicting the life of the Dominican Missionary Fathers and Sisters, as well as the work of the native sisterhoods, among the peoples of the Belgian Congo District.

Arrangements are being made for the annual Days of Recollection held during the Lenten season on the Motherhouse grounds. To date, March 8 and March 22,

have been engaged by the Dominican Tertiary Group of San Carlos, California, and the Young Ladies Institute of San Leandro, California, respectively. For the latter day, Rev. Hubert F. Ward, O.P., will conduct the retreat exercises.

Convent of Our Lady of the Sacred Heart, Springfield, Illinois

Very Rev. Sebastian Tauzin, O.P., Provincial of the newly established Province of St. Thomas Aquinas in Brazil, visited the Motherhouse.

Most Rev. Richard Gerow, Bishop of Natchez, presided at the laying of the cornerstone of the new St. Dominic's Hospital in Jackson, Miss. which will replace the present building. Very Rev. E. L. Hughes, O.P., Provincial, was present for the ceremony, as were also Mother M. Imelda, O.P., and Sister M. Mildred, O.P.

Sister Agnes Clare, O.P., and Sister Ida Marie, O.P., represented Sacred Heart Academy at the National Catholic Educational Convention in Chicago.

Rev. Reginald Hughes, O.P., conducted at the motherhouse the Christmas Retreat, at the close of which Most Rev. William A. O'Connor presided at the ceremonies of reception and profession. Eleven postulants received the Holy Habit, eleven novices were admitted to first profession, and eight Sisters pronounced final vows. Very Rev. E. L. Hughes, O.P., Provincial, was present for the ceremonies. On February 2, a new class of fifteen postulants was admitted.

Sister Rita Rose, O.P., and Sister M. Robert, O.P., Memorial Hospital, Rogers, Arkansas, attended the Workshop for Hospital Administrators conducted at St. Louis University in January.

Sister M. Teresita, O.P., represented St. Dominic's Hospital, Jackson, Miss. at the Institute for Operating Room Supervisors held at the University of Mississippi January 30-31.

St. Cecilia Congregation, Nashville, Tennessee

The Rt. Rev. Paul Curran, O.P., Prefect Apostolic, and the Rev. Francis Chen, O.P., of Youngstown, Ohio, celebrated Mass in the St. Cecilia chapel on January 1 and 2. Mr. Paul Chen, a Dominican seminarian, served the Masses.

The Most Rev. William L. Adrian, D.D., and a large number of the Nashville clergy were present at the closing exercises of the Forty Hours Devotion held in the St. Cecilia chapel, January 11-13. After the closing, the Bishop and clergy were guests of the Sisters at a banquet served in the dining hall of the Academy.

Miss Kathleen Martin, of Oak Ridge, Tennessee, and Miss Teresa Kitts, of Jellico Plains, Tennessee, entered the St. Cecilia novitiate on February 2.

The Rev. William E. Morgan, Chaplain of St. Cecilia Academy, presided at the reception of sixteen students of the Academy into the Sodality of the Blessed Virgin Mary. The newly received members were guests of the Sodality at a reception held in their honor in the school auditorium immediately after the ceremony.

Miss Catherine Wright, of Chattanooga; Miss Laura Hamilton, of Nashville, and Miss Carolyn Langsdon, of Memphis, Tennessee, received the Dominican Habit in the St. Cecilia chapel on March 1. Sisters Terence Whitmore, O.P., Jerome Hanifin, O.P., Diane Bickley, O.P., Sheila Bresnahan, O.P., and John Marie Schaefer, O.P., made profession of temporary vows on March 7.

The Most Rev. William L. Adrian, D.D., presided at the ceremony of reception on March 1 and at the profession ceremony on March 7. The Very Rev. Charles Williams, Chancellor, preached at the reception ceremony, and the Rev. William E. Morgan, Chaplain of St. Cecilia Convent, on March 7.

Corpus Christi Monastery, Menlo Park, California

On Saturday morning, Nov. 15, 1952 the chapel of the Dominican Nuns of Corpus Christi Monastery, Menlo Park, California was the scene of unusual splendor. It was the celebration of the golden jubilee of Very Rev. Mother Maria Pia, O.P., Prioress of the monastery.

The Solemn High Mass of thanksgiving was celebrated by the Very Rev. Joseph Fulton, O.P., Provincial of the Holy Name Province; Deacon, Very Rev. Francis Ward, O.P., and Sub-Deacon, Rev. Aquinas Duffner, O.P. The sermon was preached by Rev. Joseph Servante, O.P.

At the conclusion of the sermon the Very Rev. Father Provincial read a letter from the Master General in which he congratulated the jubilarian and gave her the blessing of our Blessed Father, St. Dominic.

Archbishop Mitty was represented by Msgr. Edwin J. Kennedy, who read a letter from the Apostolic Delegate imparting the blessing of the Holy Father and his own congratulations.

Congregation of St. Mary, New Orleans, Louisiana

On Sunday, December 14, 1952, a pageant depicting the coming of the Dominican Sisters from Cabra, Dublin, Ireland and the founding of the Congregation in New Orleans in 1860 was presented at the Centennial celebration of St. John the Baptist Church. The pageant was written and directed by Sisters Mary Ursula, O.P., and Isable, O.P. On the feast of the Epiphany, Sisters Mary Norbert, O.P., and Mary Bartholomew, O.P., made perpetual profession in the house of the Novitiate, Rosaryville, Louisiana. The Rev. Dominic H. Barthelemy, O.P., pastor of Holy Ghost Church, Hammond, La., presided.

Sister Mary Louise, O.P., President of St. Mary's Dominican College, was elected secretary of the newly incorporated Louisiana Foundation of Privately Supported Colleges and Universities. The election took place at the meeting held on Friday, December 12 at Alexandria, La.

The annual retreat for the aspirants was held in the House of the Novitiate, Rosaryville, and the annual Day of Recollection of the Alumnae was held in the College Chapel during the holy season of Lent.

Feb. 20-22, Sister Mary Elizabeth and Sister Mary Alexiadia attended the Catholic School Nursing Education Conference held in St. Louis, Mo.

March 6, 7, Sisters Mary Louise, O.P., Mary Joanna, O.P., and Mary Joan, O.P., were delegates to the Louisiana College Conference held at Northwestern State College, Natchitoches, Louisiana.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

The dedication of the new auditorium and fine arts building at Rosary College, River Forest, Illinois, on November 2, was of special importance in Congregation annals during the last quarter of 1952. His Eminence, Cardinal Stritch of Chicago, officiated in the impressive ceremony and later preached to the large group of clerical and secular guests attending. This new unit on the Rosary campus provides an auditorium of 1200 seating capacity, a piano recital hall, music library, and needed class and practice rooms for the speech and music departments.

Recent deaths included those of Sisters Maria Loughrin, O.P., Brigitte Ryan, O.P., Domenico Dolan, O.P., and Osmunda Naumes, O.P. R.I.P.

The Most Rev. Leo A. Pursley, D.D., LL.D., Auxiliary Bishop of Fort Wayne, gave the Founder's Day address at Rosary, November 4.

Several years' work by the Sisters and their friends made possible a very successful knit-wear sale at Rosary College on November 21 and 22, the proceeds of which were given to St. Dominic Villa, Dubuque, rest home for our aged and convalescent members.

At the request of the Archdiocesan Superintendent of Catholic Schools, San Francisco, Sister Rolenda recently addressed the assembled Sisters of an Archdiocesan Institute on "The Effect of the Guiding Growth Curriculum on Methods of Teaching."

The Very Rev. V. F. Kienberger, O.P., gave the evening sermons during Forty Hours' Devotion at the motherhouse, December 6-8. The Very Rev. P. M. J. Clancy, O.P., conducted the mid-year novitiate retreat, January 26-February 4, and at its close preached the sermon in connection with the reception of one postulant and the simple profession of three novices.

Recent guests at St. Clara Convent included the Very Rev. Edward L. Hughes, O.P., Provincial; the Very Rev. Sebastian Tazin, O.P., Rio de Janeiro, Brazil; Rev. Emmanuel Jacques, of Viet Nam, India; and Rev. D. Moreau, O.P., of the Belgian Congo.

Sister Nona, O.P., president of Edgewood Teachers' Training College, Madison, is giving a course of biweekly lectures for Sisters on the adaptation of the New York Course of Study in Religion which has been adopted by the Diocese of Madison. Construction of a new college building at Edgewood is in steady progress, and hope is entertained that it will be ready for use for the summer session, 1953.

Dominican Nuns of the Perpetual Rosary, Buffalo, N. Y.

On the Feast of the Epiphany the Nuns were privileged to assist at the Benediction of the Most Blessed Sacrament which closed the first formal meeting of the Holy Spirit Chapter of the Third Order. This Chapter is the first of its kind in this country, being comprised only of the diocesan priests who wish to follow the Third Order Rule. Before the Benediction, which was sung by the members, Vespers and Compline were recited chorally. The meeting closed with the reception of several new members.

The annual Holy Hour on New Year's Eve was well attended by the secular clergy and the laity. According to a custom peculiarly Dominican, it is observed during the last half hour of the old year and the first half hour of the new, petitioning God's mercy for the past and His blessings for the future. The devotions were conducted by the Very Rev. Albert Drexelius, O.P., Chaplain of the monastery, and concluded with Solemn Benediction with the priests of the Third Order officiating.

Holy Cross Congregation, Amityville, N. Y.

At Our Lady of Prouille Retreat House, Amityville, New York, week-end retreats for laywomen were conducted by the Rev. Fathers Bernard Kenny, C.P., Timothy O'Dwyer, S.J., Joseph Sumner, S.J. and Charles B. Crowley, O.P.

The winter retreats for Sisters were held during the Inter-term Recess from February 8-14 at the Queen of the Rosary Mother House under the direction of Rev. Joseph W. Hrdlicka, C.S.S.R., and at Saint Joseph's New York, conducted by Rev. Stephen McKenna, C.S.S.R. At Water Mill, New York, the Superiors' Retreat was given by Rev. J. J. Sullivan, O.P.

Preparations are in progress at the Mother House, Amityville for the celebration of the centenary of Holy Cross Congregation during Easter Week.

During the same week, Queen of the Rosary Mother House will be host to the Dominican Mothers' General Conference.

Several science teachers of the Congregation attended the Conference of the Catholic Science Council of the Diocese of New York.

Sister Rose Gabriel, O.P., of Kaupert Secretarial Institute was panelist at the regional meeting of the Catholic Business Association on November 11.

On November 14, Sister M. Dorothy, O.P., read a paper on "Religion in Commercial High Schools" at the Diocesan Round Table of Business Subjects.

Sister Mary Jean, O.P., is in attendance at the School of Dietetics in Mayo Clinic, Rochester, Minn.

Distinguished visitors to the Mother House during the past three months were the Most Rev. G. van Velsen, O.P., D.D., Bishop of Kroonstad, South Africa; Very Rev. Sebastian Tazin, O.P., Provincial from Rio de Janeiro, Brazil; Very Rev. Edward L. Hughes, O.P., Provincial and Very Rev. Peter O'Brien, ex-Provincial of the Province of St. Albert and at present Vicar of the Master General in Japan.

Mother M. Aloysia, O.P., Prioress General, and Sister M. Benigna, O.P., of Great Bend, Kansas, Sister Tharsisia of Mission San Jose, California, Mother Rosalia, O.P., and Mother Sara, O.P., from Italy recently enjoyed a few days' visit at Queen of the Rosary Mother House.

On the feast of St. Albert the Great, Rev. Mother M. Dafrose, O.P., a great lover of Dominican spirituality, a well-known educator and scientist, and chronicler of the Congregation was called to receive the crown of glory for her zealous labors in God's service. Following Mother's death, nine of the senior Sisters of the Congregation had been called to their eternal reward: Sisters Leonard, O.P., Jacobina, O.P., Illuminata, O.P., Clemens, O.P., Rainalda, O.P., Caeciliana, O.P., Ehrentrudis, O.P., Boromea, O.P. and Elvira, O.P. Sister Boromea, O.P., the eldest, was in her ninety-sixth year of age. R.I.P.

Dominican Sisters of the Perpetual Rosary, Lancaster, Penn.

A noteworthy event took place in its history on January 22, when the entire Community of the Dominican Sisters of the Perpetual Rosary, located in South Enola, Pennsylvania, for the past twenty seven years, moved to a new location, the former Eshelman estate, 1834 Lititz Pike, Lancaster, Pennsylvania.

The old Convent was long considered inadequate and the building in a state of deterioration. A fire last June emphasized the urgency of the move to a new location where a Chapel and Monastery could be built. For a long time such a location was being sought and the Eshelman property was considered the most adaptable as well as the location being desirable.

A bus was chartered for the Sisters to make the trip to Lancaster, through the kind offices of the Rev. John E. Metz, J.C.D., Rector of Saint Patrick's Cathedral, Harrisburg. On the invitation of His Excellency the Most Rev. George L. Leech, J.C.D., Bishop of Harrisburg, the Sisters stopped at the Cathedral en route to offer the Rosary for world peace, for the Diocese, the Bishop, priests and people. Benediction of the Most Blessed Sacrament was given by Fr. Metz. As the Sisters re-entered the bus His Excellency blessed the Community for the journey. On reaching Lancaster many of the priests, religious and lay people came to welcome the Sisters to their new home.

The first Mass in the Chapel was offered by our Most Reverend Bishop on Friday morning, January 23, Feast of St. Raymond of Penafort. His Excellency reserved the Blessed Sacrament in the tabernacle and the Hours of Guard of the Perpetual Rosary, uninterrupted even during the journey and during the first night in the new Convent, were resumed in the presence of the Most Blessed Sacrament.

Congregation of the Sacred Heart of Jesus, Caldwell, N. J.

Recent deaths during the month of December were Sisters M. Evangelist, O.P., Sister M. Gertrude, O.P., and Sister M. Leona, O.P. R.I.P.

At the annual meeting of the Archdiocesan Confraternity of Christian Doctrine on Dec. 7, the community was well represented by a number of Sisters from many missions. During the vocation panel, Sister M. Francis, O.P., addressed the religious of the Confraternity with a report concerning the difficulties encountered by Confraternity teachers in fostering vocations.

On Feb. 7, the Most Rev. Thomas A. Boland, newly consecrated Archbishop of Newark, dedicated the recently constructed library building on the campus of Caldwell College at Mount Saint Dominic. Before the actual dedication, his Excellency met with Rev. Mother M. Aquinas, O.P., and the assembled community, and was formally welcomed as its new shepherd and leader. This welcome was voiced in word and song by a number of the Sisters who formed a choral speech group and choir. Archbishop Boland graciously responded by assuring the Sisters of his paternal gratitude and affection, and granting them his episcopal blessing.

On Feb. 12, the Vocation Guild sponsored a day of recollection for Junior and Senior High School student members of the Lumen Club, which is a student organization whose aim is to make the subject of Religious Vocations more clearly and completely understood, and to foster the seed of Religious Vocations. The Rev. Paul C. Perrotta, O.P., addressed the girls and gave Benediction of the Most Blessed Sacrament.

Congregation of St. Catherine of Siena, Kenosha, Wisconsin

The new Hospital Addition of 50 beds was formally blessed by the Most Rev. R. R. Atkielski, Auxiliary Bishop of Milwaukee, on Sunday, November 9, 1952. A very large gathering attended this ceremony and on the following day many patients were admitted and cared for in the new building. This enables the sisters to attend to numbers of sick people who would otherwise have to go elsewhere.

A memorable day in the annals of St. Catherine's Motherhouse in Kenosha was the grand event of the second Silver Jubilee within the last twelve months. Holy Mass was sung by the Chaplain, Rev. F. Munchau for the two Jubilarians, Sisters M. Francis, O.P., and M. Camillus, O.P. The entire day was a jubilant one for the whole community. Both sisters came from Ireland and Sr. M. Francis, O.P., has been surgical nurse for many years. Until a few years ago Sr. M. Camillus was in charge of the Office at St. Catherine's. In 1947 she was transferred to Taft, California where she is at present.

Rev. C. M. Breen, O.P., conducted a ten-day Retreat at the Motherhouse in Kenosha which ended on February 1.

Sister Mary Peter, O.P., 72, one of the pioneers of the Congregation died on November 30, 1952. A convert from Anglicanism, she worked indefatigably during the early growth of the community in this country, discharging many important duties at St. Catherine's Hospital. Rev. Romuald Edenhofer, O.S.B., was celebrant of the Solemn Requiem Mass; Rev. John O'Brien, deacon; Rev. P. J. Gaire, sub-deacon; and Rev. John Baumgartiner, Master of ceremonies. The Most Rev. Francis P. Leipzig, D.D., presided and preached the sermon. R.I.P.

Congregation of St. Mary of the Springs, Columbus, Ohio

Taking part in the Conference on the Role of Foreign Languages in the Elementary School held in Washington, D. C., January 15-16 at the invitation of

U. S. Commissioner of Education Earl McGrath were Sisters Amelia and Beatrice of the College of St. Mary of the Springs and Sisters Francis de Sales, O.P., and Marie Louise, O.P., of Albertus Magnus College.

The Rev. Urban Nagle, O.P., convent Chaplain, conducted the Catholic series of religious programs on WBNS-TV January 26-February 13.

A special assembly program will be presented by the students of the College of St. Mary of the Springs to honor the Silver Jubilee of Ordination of their chaplain, Rev. Joachim M. Bauer, O.P., Ph.D., on March 6.

Sister Mary Ruth, O.P., college librarian, will be chairman of the general arrangements committee for the 1953 National Convention of the Catholic Library Association to be held in Columbus, April 7-9.

Sister M. Vincentia, O.P., Ph.D., former head of the English Department at the College of St. Mary of the Springs and professor of English at Albertus Magnus College, has been named to the faculty of the College of Steubenville.

Five additional courses in adult education are being offered by Dominican priests and Sisters in the evening sessions of the College of St. Mary of the Springs for the second semester.

Sisters M. Celestine, O.P., and M. Veronica, O.P., represented St. Mary's at a Regional Meeting of the National Catholic Home Economists at Mundelein College, Chicago, on February 7. Sister Veronica read a paper on "Developing Appreciation of Beauty in the Life of the Girl of Today."

An Institute of Spirituality for approximately 100 Dominican Sisters will be inaugurated at St. Mary of the Springs this summer and will take place June 12-26. It will be staffed by the Very Rev. Philip F. Mulhern, O.P., S.T.M., Rev. Ferrer Smith, O.P., S.T.D., Rev. Paul Starrs, O.P., S.T.D., and Rev. Jordan Au-mann, O.P., S.T.D. Plans are being concluded to hold a session of the Institute for Dominican Sisters on the west coast later in the year.

Dominican Sisters of the Sick Poor, River Park, Ossining, N. Y.

The bus strike in New York City did not prevent the Sisters from making their sick calls. The bus drivers, familiar with the Sisters' mission to the suffering, came in their own cars to pick up the Sisters and drive them to the homes of the sick poor.

The Most Rev. G. Van Velson, O.P., Bishop of Kroonstad, South Africa spent several days at Queen of the Rosary on the Hudson, novitiate house of the community. His Excellency gave an illustrated lecture on the work of his missions.

Sister Mary Lewis McNamee, O.P., died on December 18 in the 37th year of her religious profession after a short illness. The funeral Mass was offered by the Very Rev. Lorenz P. Johannsen, O.P., Chaplain of the novitiate house. Burial was in Calvary cemetery.

The Dominicanettes, a group of girls who help the Sisters in their work, celebrated their 6th anniversary with a Holy Hour conducted by the Rev. John Collins of Cardinal Hayes High School, New York City. Rev. Richard Vahey, O.P., and Rev. William A. Ward were guests at the entertainment.

Saint Catharine of Siena Congregation, Saint Catharine, Ky.

"Thomas Aquinas—Saint and Student" was the title of the address which the Reverend Raymond Smith, O.P., delivered to the community and student body on November 13.

The Mid-South Conference of the Catholic Library Association met in Memphis, November 28, 1952. Sister Stella Maris, O.P., Librarian of Saint Catharine

Junior College and Academy together with Sister Catharine Marie, O.P., Librarian of Holy Rosary Academy, Louisville attended the conference. Sister Stella Maris, O.P., Editor of Catholic Booklist, participated in the panel discussion on "Faculty Service in Practice"—on the college level. Presiding at this session was Sister Mary Margaret, O.P., Chairman of the Mid-South Conference, Librarian of Saint Agnes Academy, Memphis. Sister Esther Marie, O.P., Librarian of Siena College, Memphis, presided at the panel discussion on "What a High School Graduate Should Know about the Library." Sister Anne Raymond, O.P., Prioress of Saint Agnes, Memphis read a paper on "Planting the Seed of Religious Vocations."

On November 29 at the annual meeting of the Southern Regional Unit N.C.E.A. Sister Catharine Francis, O.P., Siena College, Memphis, delivered a paper on "The Articulation of the Secondary School and College Mathematics."

In the college and academy auditorium on December 4 Mr. Christopher Lynch, internationally known tenor, sang a concert of classical, religious, Irish and folk songs.

Sister Leo Marie, O.P., Dean of Siena College, Memphis was present for the late December annual American Catholic Sociological Society convention held at Marquette University.

Sister Sebastian, O.P., marked the sixtieth anniversary of her religious profession on the Feast of the Epiphany. The High Mass was sung by the Rev. R. A. Stone, O.P., The Very Rev. Timothy Sparks, O.P., Socius to the Master General, cabled his blessings and felicitations. At Father Spark's request His Holiness Pope Pius XII sent the Pontifical Blessing and His Paternity, Emmanuel Suarez, O.P., sent the blessing of Our Holy Father, St. Dominic.

During December 27-31 the community's Educational Conference of Supervisors convened at Saint Catharine.

Since the last issue of *Dominicana* the following deaths occurred: Sister Mary Leo Quirk, O.P., November 24 in the fifty-ninth year of her religious profession; Sister Mary Clement Tyner, O.P., December 20 in the forty-seventh year of religious profession; Sister Francesca Kearney, O.P., January 9 in the sixty-fourth year of her religious profession. R.I.P.

On January 23 Sisters Louise, O.P., and Mary Ambrose, O.P., celebrated their sixty-fifth profession anniversary; on March 7 Sisters Gerald Vincent, O.P., Anna Louise, O.P., Joseph Patrick, O.P., and Consolata, O.P., observed their twenty-fifth anniversary.

The Rev. E. H. Putz, O.P., preached the annual January retreat for the novices and postulants. The Rev. Raymond Smith, O.P., conducted the three day student retreat for the students of the Junior College and Academy.

Following the closing of the novitiate retreat the Rev. R. A. Stone, O.P., Chaplain, presided at the ceremony of investiture and profession on February 1 and 2. The Mass of Purification was sung by Father Stone. On the occasion of the investiture the Rev. D. J. McMahon, O.P., addressed those present; at the ceremony of profession the Rev. Lewis A. Springmann, O.P., addressed the group.

Congregation of the Most Holy Rosary, Newburgh, N. Y.

The first of the five great Rosary Crusade rallies under the sponsorship of His Eminence Cardinal Spellman and the inspiring direction of the Rev. Patrick Peyton, C.S.C., was held on the Mount Saint Mary grounds on September 21. The Most Rev. Stephen Donahue presided, with a large gathering of Monsignori, pastors in the diocese, priests, Sisters, and Brothers.

On October 17 a Teachers' Institute for the Dominican Sisters of this Community was held in the Bishop Dunn Memorial. Over 100 Sisters were present for the entire day session.

Rev. Mother Christina Marie, O.P., and Sister M. Jane Cornelia, O.P., attended the anniversary of the Most Rev. Thomas Toolen, Bishop of Mobile, commemorating the completion of his twenty-five years as Bishop of Mobile. While in the Mobile diocese, Mother visited the Newburgh community missions in the South.

On November 2 a Religious Institute under the direction of Sister Mary Consilia, O.P., was held at St. Augustine's Convent, Larchmont, N. Y. The interest manifested by seculars, religious of other communities, and the Newburgh sisters was most encouraging.

The Mount has been honored in recent months by the visit of the Most Rev. Edward Daly, O.P., Bishop Des Moines; by the Very Rev. Sebastian Tauzin, O.P., of Brazil; by the Most Rev. Candido Roda Senosia, Bishop of De Pinara, Quito, Ecuador; and the Most Rev. Gerard Van Velsen, O.P., Bishop of Kroonstad, South Africa.

The Rev. Hilary Neal, O.P., conducted at the Mount on February 14 the annual Day of Recollection for the Alumnae of Mt. St. Mary.

The Very Rev. Matthew Hanley, O.P., gave the Student Retreat from February 18-20.

Mother Mary de Lourdes, O.P., and Sister M. Agnes Alma, O.P., attended at Boston the 42nd Annual Meeting of the National Council of Teachers of English. Sister Mary Vincent and five members of the High School faculty attended at Atlantic City the convention of the Middle States Association.

Players, Incorporated, will make their fourth yearly visit to the Mount on March 9 to present *Love's Labour's Lost*.

Sister M. Leander, O.P., died at the Holy Rosary Convent, New York City on September 26 in the sixty-second year of her religious profession. Sister Regina Rose, O.P., died at the Motherhouse on January 17 in the forty-sixth year of her religious profession. R.I.P.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Mother Mary Columba, Mother General of the Maryknoll Sisters, is now making a visitation of the congregation's houses on the West Coast, where the Sisters work among Japanese, Filipinos and Mexicans.

The St. Francis Xavier School in Los Angeles, begun in 1920, is the oldest of the Maryknoll Sisters' Missions. At present, eight convents for Social Service Work, schools, a tuberculosis sanatorium and catechetical work are maintained in California and Washington.

Representing the Maryknoll Sisters at the First Latin American Rural Life Conference, held at Muzales, Colombia last January, were Sisters Mary Juliana of Salt Lake City, Utah, and Anne Marion of Elizabeth, N. J.

Writing under the name "Julie Bedier," Sister Juliana is well-known as the author of many books and articles. A special interest in the agricultural problems of mission peoples has led her to contribute many articles to magazines and other periodicals.

Sister Anne Marion is Superior of San Jose School in Riberalta, Bolivia.

Two new Maryknoll convents for only two Sisters each have opened in Hong Kong, as part of a program of relief and rehabilitation for the million and more refugees who are crowded into the city, fleeing from Red China.

Sister Barbara Marie (Rubner) of Milwaukee, Wisc., and Sister Francis Jourges

(Fogarty) of Brooklyn, N. Y., are now living with the refugees of the Chai Waan settlement.

Sister Antonia Maria (Guerrieri) of Stockbridge, Mass., a Sister-doctor, and Sister Madeleine Sophie (Karlton) of New York City, are stationed at the King's Park settlement.

Bound on a six-months' business trip through Middle and South America, two Maryknoll Sisters left New York in February. They are Sister Victoria Francis (Armour) of New York, N. Y., and Sister Maria del Rey (Danforth) of Pittsburgh, Pa.

Sister Victoria Francis, as Visitor-General, will observe the work of the congregation in its 15 houses in Peru, Panama, Bolivia, Nicaragua and Chile. A pioneer in Catholic Social work, she will also study Social Service conditions in these and other countries.

Sister Maria del Rey is the author of *Pacific Hopscotch*, a survey of Maryknoll's Asiatic missions and hopes to complete a similar book on Latin America after this trip.

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